

GODS HOLY  
HOUSE  
AND  
SERVICE,

According to the primitive  
and most Christian forme thereof,  
described by *Foulke Robarts*, Batchelor  
of Divinity, and Prebendary of *R*  
NORWICH.

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Psal. 136. 8.

*I have loved the habitation of thine house, and the place  
where thine honour dwelleth.*

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LONDON,

Printed by *Tho. Cotes*, and are to be sold at the *Grey-hound*  
in *Saint Pauls Church yard*. 1639.

# GODS HOLY HOUSE AND SERVICE

According to the primitive  
and most Christian form thereof  
described by Iohn Wesley, Minister  
of the Gospel, in his



I have found the publication of this book, and its place  
a very important one.



LONDON,  
Printed by W. B. Cow, and are to be sold at the City of London,  
in St. Pauls Church-yard, 1639.





To all such, as through weakenesse  
of judgement, with some supersti-  
tious feare, and not by any malevolent  
spirit of opposition and schisme, are offended  
at the Decency of our Churches, and the  
Reverend demeanure of our out-  
ward expressions in Gods publique  
Worship.

Loving Brethren,



He worship of God hath of  
late yeares become so carried  
in many places among us, as  
if therein men were not a-  
bout any businesse relating  
unto God. The places of  
meetings being so ruinous  
and sordid, the people in the  
act of prayers and praises de-  
meaning themselves so, as if they sate in counsell  
with God: (a gesture of which Tertulian saith, that  
in prayer, it is irreligiosissimum, a most irreligious  
thing,) rather than devoute and humble worships.  
Much irreverence was in administering and recei-  
ving

L. de orat.

## To the Reader.

ving the holy Communion. I have often conceived hereupon, that either Papist, Turke, or Pagan, observing our fashion, would thinke that either our Churches were not the houses of the holy God, or that the people in them were not about Gods worship. Our present most reverend Metropolitan hath in his Metropolitickall visitation, layd those grounds, which have already reformed much, and I trust will (by Gods mercy) soone reduce all things in Gods worship, to due decency, and reverence, all England over; Not doubting of the like successe in other places, which we finde in the Diocesse of Norwich: For while the right reverend Father now Lord Bishop of Elic, for the time his Lordship was our Diocesan (as an other Elishæus, in the spirit of Elias) his Lordship so proceeded in this pious worke, as that the worke of the Lord prospered in his hands. The house and service of God shineth among us in the primitive splendor, to the great good liking of all sober Christians. But as when S. Paul preached of the resurrection, Some beleevd, others mocked, So upon sight of this good worke, so happily begunne, and so effectually followed; some joyfully conformed; others forwardly opposed. The one encouraged, the other exasperated my poore zeale; first by preaching, and private communications, & now by printing this slender treatise, to put forth my selfe a weak labourer, under such Aholiabs, & Bezaliels, master workemen.

I doe not in all this little treatise frame any one proposition, which I doe not in my conscience, conceive

## To the Reader.

ceive to be the truth of God. Nor doe I use any argument or reason, but such as I apprehend naturally to inferre the conclusion. My desire herein (God knoweth) is your satisfaction and right information, in that, which not a little concerneth Gods glory, and your good. Thinke not that I would reduce all Gods worship, to bodily gestures; Neither imagine, that it belongeth to the soule alone. The soule is the most excellent part, whose intentions recommend the expressions of the body unto God. But the body is a part, and an essentiall part of the man; and must beare his part with the soule in Gods worship. If the body act alone, then doth God say, Man, where is thy soule? If the soule alone take all upon it; then saith God, where is, or what doth thy body? Where are thine eyes, thy hands, thy knees, thy legges, to declare and accompany the lifting up, the humility, and the confidence of thy soule? Thy whole man is to be employed in my worship: It is for God and for his glory, that I do pleade thus earnestly with my bretheren. How decent a thing is it in the eye of man, to behold bodies and soules accord and joyne together, in the holy worke? How doth the visible and expressive devotion of one Christian, beget and encrease the same in an other? And how powerfully shall the reverend behaviours and gestures of an whole Congregation together worke one upon an other? Is not God the more glorified when our devotion is quickned and advanced. O my bretheren; be not froward, but meeke and tractable. Boystrous men, in a spirit of error or opposition or both, have made too much

## To the Reader.

stirre, troubled and affrighted honest hearts. On the other side, some men expressing devotion outwardly, give too much scandall through want of probity. But I beseech you turne away your eyes from men; turne them upon God, and then turne them home upon your selves: And then, tell me; doe you not perceiue the Majesty of God to be so great, as that it becommeth the whole man, soule and body to demean himselfe, in all points of humility and reverence, inward and outward, when he is in Gods speciall presence? Is not the excellent goodnesse of God such, as drawes all mens eyes upon him, and feedes them all with expectation? Is not his bounty such as filleth every living thing with plenty of his goodnesse? Shall not the eye then looke up towards God, in admiration and hope? Shall not the hand be lifted up, shewing the heart ready to receive the blessing, and to reach out thanks? Speake to God with the intention, iudgement, and fervency of the soule. Speake also by the expressions of the members of thy body. Speake by thy tongue; Speake by thine eyes; Speake by thine hand; and by thy knees. The tongue interpreteth the meaning of the soule, by words. The eyes and hands interpret the confident expectation of the soule, by their elevation. The knees interpret the humilitie of the soule by bowing. And so the rest of our decent gestures doe interpret the soule, every one in its owne language, which God intendeth, understandeth and accepteth; when they truly declare outwardly, what the soule conceiveth inwardly. But I am asked what neede these gestures and postures more

## To the Reader.

more now, than heretofore: Wherein I answer, that there is no more neede to use these decent and reverend gestures and expressions, in the worship of God now, than heretofore. And that if heretofore wee have beene defective in what was requisite, it is time that now we be reformed. Again, if by heretofore, you understand the space of 40. or 50. yeares last passed: I confesse that what we performe now, may seeme a novelty. But if by heretofore you meane the best and primitive times, of the ages next the Apostles, and before the dayes superstition crept on: then I say that there is no more required now, than what was in use in the practise of Christians heretofore. God therefore give us grace to discern truth from error, and light from darknesse, and not to be put out of the way of true devotion, through a panike feare of a supposed superstition; heartily prayeth

Your loving brother,

At my Study in  
Norwich, March. 4.  
1638.

Howke Roberts.





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*7 To ascribe holinesse unto Churches, to build them faire, and to adorne them, is neither Popish, nor any way superstitious.*

*8 Gods servants are holy and not superstitious.*

*9 Gods worship is to be performed with outward expressions.*

*10 The severall gestures used by Gods servants, in his worship, are free from superstition*

*11 They who unjustly charge us with superstition, are themselves most superstitious.*

To





# GODS HOLY HOUSE AND SERVICE

Inherent holiness is that which with the creature is co-extended, as man's his very nature and disposition holy, in voluntary conformity to the will of Gods. *of Holiness.*

**H**ere is an twofold holiness: *Essentially, Originall and Primitive: Accidental and derivative.* *Essentially Originall and Primitive holiness is the holiness of Godly for rather God himselfe. Holy, Holy, Holy Whom we call Primitive and Originall holiness, because that all other holiness is derived from God who is holy in himself for yea holiness it selfe when he saith*

A

Acciden-

de esse. Sic  
dicitur

Mem. 4. 2. 10  
Lectio

Accidentall, derived or received holinesse is that holinesse which the Creature hath, who hath no holinesse, but from God; as the Moone hath no light but from the Sunne.

All the holinesse of the Creature is accidentall. For the Creature may either have or want holinesse, and yet still remaine the same entire creature; as the Devill is now in substance the same Creature, which he was before his fall, and Saint Paul, after his conversion, the same person, which he was before: though his conditions be changed.

Again the holinesse of the creature is either Inherent or Relative.

Inherent holinesse is that wherewith the creature is so endued, as that it makes his very nature and disposition holy, in voluntary conformity to the will of God; as in Lot, compared with the Sodomites, and Michael, with the Devill.

Of this holinesse no creature is capable, under or beneath the reasonable creature, which is man. For this holinesse is a voluntary conscious obedience, and conformity to Gods will: according to the words of Saint Augustine *Affectus secundus sanctitatis*, the meaning whereof is, that holinesse must be retained wittingly and willingly; and Origen telleth us, that *qui verbo dei inservit, in sanctis esse creditur*. He that conformeth himselfe to the Word of God, may assure himselfe that hee is of the number of holy men; Saint Paul enjoyneth both these, when he saith, *Be have from the heart*.

De diffin. Beel.  
dogm.

Mon. 42. in  
Levit.

heart obeyed the forme of doctrine, which hath beene delivered unto you.

Relative holinesse is, when the Creature without any qualifying of his nature with inherent sanctitie, is to be esteemed holy, in relation to the holy use, whereto it is assigned. And in this sence times, places, oyle, bread and severall utensills, *Cum divino cultui applicantur, i.* when they bee applied to divine worship are holy.

*Aq. 2 da. 2 de:  
q. 81. ar. 8.*

Things are assigned to the worship of God, either immediately: as was the Tabernacle and the Temple, which are therefore holy, *Exod. 31. 1. Psal. 5. 7.* The time for Gods worship, *Exod. 20. 11.* Men made Priests, *Exod. 28. 41.* Beasts offered in sacrifice, of the words *sacrum facere*: so the Oblation is a consecration, *Levit. 8. 28.* And the Altar on which it is layd, is holy or sanctified. *Exod. 29. 44.* These and the like are therefore holy, because they are for holy use, *viz.* for Gods worship, and that immediately: being of use in the very act thereof.

Other things belong to Gods worship, immediately: and therefore are holy in that sence and degree: and of this sort are those things which concerne the maintenance of the Priests, as their Tithes, *Levit. 27. 30.* and those fragments and shares of the Sacrifices allotted to be the Fee of the Priest, *Levit. 2. 3.* and the Cities with their suburbs, appointed for their habitation. All which though in regard of the Author of their consecration, are by God himselfe immediately

made holy; yet in regard of their use, they are holy immediately, because they are for the use of those, who themselves were used in the holy act of Gods Worship.

But passing by all others of this kinde of holy things, I purpose to amplify my selfe onely in the holy place, the house of God; or the place of Gods Worship, and the Service therein.

## CAP. VII.

## Of the Holy Place.

**KNOW** not why I should not take it for granted, that there have beene from the beginning, certaine set places, specially designed for Gods Worship; howsoever we readenot of any houses, temples, or such like Fabriques, wherein to Worship God, before the dayes of *Moses*, who framed the Tabernacle by Gods direction: yet wee finde that there were Altars for this use, from the dayes of *Noah*; and we finde them fixed in their places, to the which devout forefathers repaired to Worship. And though *Noahs* Altar *Gen. 9.* be the first that we reade of, yet I make no doubt but that they had Altars before that time, even from the beginning. For we doe not finde, that any Altar set up either by *Jacob*, *Gen. 33.* or by *Isaac* *Gen. 26.* or by *Abraham* either *Gen. 22.* or



21. 19. by his. Or that by some way, he should  
 any special Commandment. And God 25. and  
 therefore it is very probable, that the light of na-  
 ture taught them, that the place where God is to  
 be worshipped, ought to be diligent & from  
 their places. And that what they offered to  
 God, should be decently set forth, and not in  
 slothfully or carelessly layd out upon the  
 bare ground, which nature teacheth to be no  
 rude a fashion, of offering or presenting, and there-  
 fore the very heathen, who had no light of  
 but from the light of nature, had their altars  
 their sacrifices and worship of their Gods. And  
 when Jacob made his oblation Gen. 32. he poured  
 his oyle not upon the ground, but upon the top  
 of the stone, which he had set upon. And for this  
 purpose, Gen. 32. And when Jacob had set  
 25. In the 35. of Gen. God doth give Jacob a Com-  
 mandment concerning the building of an Altar  
 at Bethel. But that doth not imply, that Jacob knew  
 not by the light of nature, that oblation to God,  
 ought to be layd on some pile, & not on the  
 purpose, as appeareth by his former practise both  
 at Bethel, Gen. 28. and at Shechem, Gen. 33. to be  
 his place of worship, whilest he lived, Gen.  
 33. And therefore in Gen. 35. God doth com-  
 much informe Jacob, that there must be a place  
 for divine worship, specially distinguished, as put  
 Jacob in minde of his promise, which he had made  
 Gen. 28. concerning him, that he should be a  
 ship, to be at Luz, according to his vow, and that

now specially, when upon the scandall which his  
 sonnes had given in the land, the country was  
 growne too hot for him: whereupon, as it was  
 needefull for him to remove his dwelling from  
 among the enraged *Sichemites*; so also to have such  
 a place for worship, where he might abide, with-  
 out repaying to the Altar, which he had built at  
*Shechem*. And the commandes of God to *Moses*  
 concerning Altars to be made, *Exod. 20. & cap.*  
*27. ch 30.* and *Deut. 27.* relate not so much to the  
 Altars themselves, as the materials, whereof the  
 formes, wherein, and the uses, for which, they  
 shall be made. For it had long, or rather ever  
 beene the use to have an Altar to specifye the place  
 of Gods worship, inforough as *Abraham* retur-  
 ning from *Egypt*, went to the place of the Altar  
 which he had made at the first, and there he cal-  
 led on the name of the Lord. And all this was  
 long before the Institution of the Leviticall  
 Priesthood; and therefore before any Leviticall  
 ceremony had any being, which sufficiently pro-  
 veth, that neither an Altar, nor an oblation upon  
 an Altar, nor the worship of God at an Altar, is  
 any thing Leviticall (though of use in the Leviticall  
 worship) no more then many of our Churches  
 are therefore Popish, because that either they are  
 now, or heretofore have beene used by Pa-  
 pists.

Vnto *Moses* God gave order to make a Taber-  
 nacle, a building, or an house, whereat, and where-  
 in, he would be worshipped. And such a building



It was, as fited with the condition of the people  
at that time: being rather a booth or tent, than  
an house. For as the people having then no settled  
abode, but being on their journey in the wilder-  
ness had not then for their private harbours any  
houses fastned and immovable on their founda-  
tions: but tents or boothes, which might be ta-  
ken up, carried along and pitched againe, as they  
should be occasioned: so also the Room which  
they had for Gods worship was accordingly re-  
moveable and portable. Yet and after their set-  
ling in the Land of Canaan, the Ark of God  
(though divers times removed from place to  
place) yet for a long time it remained in a tent, or  
under certainties, *2 Sam. 6.*

This when holy David considered, he thought  
it unreasonable, that he (though a King yet a man)  
should dwell in a better house, than any that God  
had for his owne worship: and thereupon resol-  
ved, to provide God of a more magnificent habi-  
tation or place of worship: but God would not  
have it of Davids building, who had beene *1 Chro. 28. 31.*  
of warre, and shed much blood: *Solomon* therefore  
chosen thereto by God, undertooke and finished  
the worke, which continuing in glory the space  
of 400 yeares, to the 13. of the Reigne of King  
*Nabuchodonosor*, was burnt downe by the *Cal-  
daneans*, who also caried away the people of *Judah*  
Captives to *Babylon* where when they had conti-  
nued the space of 70 yeares, they returned home,  
and builded a second house for Gods worship  
which



ous meetings) they might neither buy nor sell;  
nor treat of worldly matters, nor eat and drink;  
other than at holy Communion. So were the  
places of an holy esteeme *Holy Places*.

Tert. Apol.

**CAP. III.** *Of the Consecration of Churches.*

*Of the Consecration of Churches.*

**N**either are Churches therefore holy ones  
only because they are applied to holy uses;  
but they are first made holy, by speciall  
dedication and consecration, of which the learned  
*Zanchinus* giveth this definition: *Consecratio est*  
*promissus precibus cum gratiarum actione, templum ad*  
*solum divini cultus usum deputat, ordinareque de*  
*benedicere; & incipere jam usurpare, i. Consecratio*  
*on is with prayers and thanksgivings to depure*  
*and to ordaine, and bless Temples, to the onely*  
*use of the worship of God; and accordingly to*  
*begin to put them in use.*

In 4 precept. t.  
19. q. 2.

In which words we may consider three things.

1. The Alienation. 2. The Assignment. 3. The  
Solemnity of the Act.

The Alienation is when the ground where-  
on a Church is built, together with the Church  
or building it selfe, and so much ground about it  
as is intended for the Churchyard, being all yet  
but common ground and building; such as the  
owner may retaine in his owne hands and convert

to what use he will, either publicke or private, is surrendered into the hands of the Bishop, to the end that it may be made holy unto God, whereby the right which the owner had therein, is quite determined; and the common use whereto it might have beene put, is for ever prevented and put by. As, when King *David* intended to build an Altar unto God, in the threshing floore of *Araunah*, he first buyeth it out of the right and possession of *Araunah*, that when the Altar is there built, hee may consecrate it unto God, and *Araunah* for ever be excluded, and debarred from any claime thereto.

2. The Assignment is the investing of Almighty God, in the right and possession of that ground and building. For when the owner hath surrendered it into the hands of the Bishop, and given livery and seizin thereof to the Bishop, so as now the Bishop is thereof fully possessed, yet is the Bishop herein but Gods Atturney, so seized and possessed of this ground and building to Gods use, to the which he doth by speciall ceremony and solemnity assigne it. Whereupon it becometh now the house and ground of God, and God himselfe is thereof specially possessed. In the Old Testament we finde, that God, upon the performance of the Dedication, doth visibly shew himselfe in possession; for when *Moses* (who *Exod. 40.* is commanded to *Appoint and hallow the Tabernacle and all that is therein*) had verse 23. *finished the whole worke*, i. done all in manner and forme, as he

he had beene directed, then *v. 34.* A Cloud covered the tent of the Congregation, and the glory of the Lord filled the Tabernacle. So also *1. King 8.* when the Temple being finished, all things had beene set in their order therein, and bountifull Sacrifices offered *verse 5.* and that the Priests were come out of the holy place, *verse 10.* The place being now resigned and prepared for God, to take his possession: then the Cloud filled the house of the Lord, *verse 10.* And the glory of the Lord filled the house of the Lord. *1. Chron. 12. 17.*

*3.* Solemnitie did also ever accompany this worke; *Zacch.* erecting his Altar, *Gen. 28.* first acknowledging the place to be none other than the house of God; a dreadfull place, setting up the stone on end, powreth oyle thereon for an oblation, maketh there his vowes to God, which hee afterwards performed *cap. 35.* Who will, may read at large, with what solemnity the Tabernacle was dedicated, *Exod. 40.* And the Temple of *Solomon* *1. King. 8.* And the second Temple, *1. Esdr. 6.* And when *Judas Maccabaeus* had renewed the Altar, which together with the Temple, the heathen had profaned: what time the heathen had profaned it, even in that was it dedicated, with Songs and Cyters and Harpes and Cymballs: And then all the people fell on their faces, worshiping and praying the God of heaven: who had given them so good successe: and so they kept the Dedication of the Altar 8. dayes.



## CAP. III.

Consecration of Temples and Churches, is not  
Leuiticall but Morall.

Here is a conceite taken up upon imagination, and propagated by tradition, without ground, that consecrations were meere Leuiticall rites and Ceremonies, against which fancies we reason that consecrating of places to Gods Worship, being neither peculiar to the Iewes, under the Priest-hood of Levi, nor any type of any thing to bee fulfilled in Christ, are not Leuiticall but morall: whereto the very heathen have beene directed, by the light of nature in all times among all nations. Nature informeth us, that there is a God; that God must be Worshipped; that there must be places, where publickely to performe that worship; heathen men know all this and practise accordingly. And with any man say or imagine, that to give thanks to God for affording a place for his publicke worship: onely prayers to begge of God, that the prayers there made, the Word there Preached, and the Sacraments there received, may beall effectuall under Gods blessing, is a matter Leuiticall. Or it is a Iewish thing to seperate the place of Gods worship from common use: Or to shut

a See Liv. hist.  
Ro. dec. 1. l. 1.  
et l. 9. Tacit.  
hist. l. 4. ff. Pops.  
in villa Aures-  
ani.



up the house of God from being an house of Merchandise? Where lyeth either Iudaisme, superstition or any error in all this? And this is all that which wee call consecration or dedication.

Doth not Nature teach men to acknowledge God, to be the Author of all the good things which we receive, and therefore to receive them with thanks for them, and prayers to God for his blessing upon them to our use; for every creature of God is good if it be received with thanksgiving, for then it is sanctified by the Word and Prayer: In regard whereof, God taught us not to enter upon the possession of a private house, without so dedicating it. Shall consecration hold generally in the use of all Gods blessings, even of those which concerne onely the use of this life? and is the creature sanctified to our use, when it is received with prayer and thanksgiving? and shall wee be affrayd to say that the Church is specially sanctified to our use, or to call it a consecrated or holy place, when it is a creature of God, set a part for the worship of God, for the benefit of the soule, and for the furtherance of the whole man, to everlasting Salvation?

1 Tim. 4. 5.

Deut. 20. 5.

We must not call every thing Iewish or Leviticall, which is done by a Jew or Levite: no more than we terme every thing Popish which is done by a Papist. But as that onely is Popish which is peculiar to a Papist, and wherein he in doctrine or

ceremonie innovateth against the Word of God, and the faith and practise of the primitive and purer Church; so that is Jewish or Leviticall, which is peculiar to the people of the Jewes or Leviticall worship; but that which becommeth all men to doe, in all times and places, and whereto they are guided by the light of nature, the Word of God, and presidents of Ancient Orthodox Fathers, and sincere primitive Christians, is neither Jewish, Leviticall, nor Popish; but morall pious and Christian.

Sir Hen. Spelm.

That exemplary Knight, not unworthily styled a Magazine of learning, doth in his booke *De rebus temerandis ecclesie*, extract the morall from what was Leviticall in the Worship of God; from the first institution of the Order of Leuit, unto the period or expiring thereof, by taking into consideration the distinct regions (as I may call them) of the Temple. In the first whereof being the *holy of holies*, was the divine presence in the Arke, the Oracle and Mercie seate; into which none but the high Priest might enter, and that but once in the year, and not without blood. In the second, being the holy place, which was the court of the Priests, was the Ceremoniall worship and attonement by sacrifices, oblations and other Leviticall rites; and therefore here were the holy vessels, the Shew-bread, the incense Altar, and in the Court the Altar of burnt Sacrifice. The third was the outward Court, or Court of the people, called *Salomons Porch*; and this place was

was for thanksgiving, Prayer, and Preaching. The two first regions, or places of the Temple, were Ceremoniall in wordly elements: Mystically, signifying some Spirituall things, to be fulfilled in Christ. Secrete for the things there performed, were remote from the eyes of the people. Leviticall, administered onely by that tribe. Iudaicall, for the use onely of that people (temporall, to endure onely to the time of reformation. But the third place, with the duties there performed, was free from the Ceremonies of the two former, all open to the people. The mysteries were there explained; all the Tribes, people, and nations had their access thither. The duties performed in this region, and so the place it selfe, were and are to continue to the end of the world: *in specie*, though not in *individua*, i. in the same kinds, though not in the same particular, to be of the same use al the world over, for so saith Almighty God; *Mine house shall be called an house of Prayer* *Es. 56. 7.* *to all nations.* And the sayd worthy Knight further observeth, that our Saviour Christ reformed not any thing in the two former places, the functions there being at an end; but for so much as the functions of the third were to continue, therefore he purgeth that place, and restoreth it to the former and due sanctity.

An Argument drawne from the Tabernacle or Temple to our Churches, in things Morall, and founded on the Law of nature is good, and concludeth strongly. For though the vayne of the Temple

Temple be rent downe, from the toppē to the bottomē; and an end be put to the Typicall and Leviticall Wership: Yet the Temple was not then throwne downe, but continued standing, the space of 40. yeares after the ascention of our Saviour into heaven, for Morall worship and Service, and was accordingly used by Christian people, for prayer and preaching, as is evident *Act. 17. 21. and cap. 5. 20, 21.* And no doubt but that to this day it might have continued the house of God, for morall worship: if the impietie of the Lewes had not provoked God to bring the *Romans* upon them, to destroy both them and their Temple. The necessitie that lay upon the Temple to bee throwne downe, in regard of the Prophecie of our Saviour Christ, foretelling the ruine thereof, proceeded from our Saviour his foreknowledge, looking to the vengeance which the people deserved for their sinnes, and not from the nature of the Temple, which might have continued for morall worship, though the Leviticall be ceased: And to that effect the Masters of the Centuries (well knowne to be no friends to superstition) observed well in these words; *The Christians are dayly in the Temple with one accord. Act. 2. The Apostles ceased not dayly, there to teach and to Preach Christ. Act. 5. Peter and Iohn went up to the Temple to pray, and they did Preach to the People, when they flocked together in Salomons Porch, Act. 3. And the Apostles, being delivered out of prison, are commanded not to Preach the Gospell in the Temple.*

*Cent. 2. c. 7.*


ple. Act. 5. And the whole congregation came together with one accord in Salomons Porch, and S. Paul also is apprehended in the Temple, and all this was after that our blessed Saviour had by his death and resurrection put an end to all Leviticall ceremonies.

- If any object here, that when the Romans had burnt downe and destroyed the Temple, the anger of God was so great against it, as not to suffer any rebuilding of it any more: the answer is ready, viz. that the anger of God was not against the being of an house, for his worship in that place: but because the unbelieving Jews (as they did hate Christ, so being animated by that grand enemy of Christ, the Apostate and an enemy favoured to erect there a Temple for Leviticall worship and ceremonies, to be set up again, in defiance and slander to the Cross of Christ, and prejudice of the Gospel. For the Christians did afterward in that very place, where the Temple stood, and where the Jews were not permitted by God to rebuild, set up a very faire and goodly Church, for Christian worship, which Church was long blessed of God and became a Patriarchall seat.



## CAP. V.

That Consecration belongeth also to our Churches under the Gospell.

 Our Churches under the Gospell, are in the same condition with the third region of the Temple, among the Jewes:

viz. Gods house of prayer, to all nations. And therefore as that was so ours must be, no house of Merchandise: but set apart from all common use, for the worship of God, thanksgiving, prayer, preaching, and the like acts and exercises of Religion. *Justinian* made a Law, that ecclesiastical persons should not celebrate divine offices, in places not consecrate. And so hath the Church anciently accustomed, to make the places of Religious meetings, peculiar and proper for onely religion and devotion, by the solemn rites of consecration.

Novel. 6.

Serm. de temp.  
256.

L. 1. Ep. 9.

Ep. ad Const.

Apol. ad Const.

*Saint Augustine*, preaching 1200. yeares since, at the consecration of a Church, beginneth thus, *Celebrat huius congregationis dedicatio est domus orationis*. The solemnity of this meeting is the dedication of the house of prayer. *Saint Ambrose* telleth us that he and *Felix* had beene invited ad consecrationem basilica per *Basianum*. i. to the consecration of a Church by *Basianus*. *Athanasius* doth divers times mention the consecration of Churches. Before all these *Alexander* Bishop of *Alexandria* (as testifieth *Athanasius*) consecrated



a Church with great solemnity. *Ensuper* relateth that upon the death of the tyrant *Martinianus*, *Optatum exhibetur spectaculum celebrationes, viz. ecclesiarum per Civitates & Oratoriorum recens fructuorum consecrationes.* i. There appeareth a very joyfull spectacle or sight, viz. the yearly comemorations of the Dedications of Churches, and Consecrations of others newly set up. And howsoever Pope *Higinus* about the year 140. made a Decree that Churches should be consecrated; yet it is plaine that that Decree was but the ratification of what was then in use, rather than any innovation or bringing in of a new fashion. For there were Consecrations of Churches under Pope *Evaristus* about 40. yeares before that Decree of *Higinus*: and that either something before, or presently after, the death of *Saint John* the Evangelist; for I finde some uncertainty here, in matter of Chronologie, though the space of the time in difference is not long. And indeede how can we imagine otherwise, but that so soone as the Christians had any certaine places for their religious meetings, they did for the more Comfortable expectation of Gods blessing in them, dedicate them unto God by prayer and thanksgiving. Yea and the Primitive Christians were wont at the dedication of their Churches to bee exceedingly affected, and taken with excessive joy, at these Dedications: which they considered that God had, as it were taken an house among them, therein to entertaine: feede, feast, and cloath them

L. 10. c. 3.

Dei. de consec.  
dist. i. c. omnes  
Basilica.

Gratia.

.01.3

I King. 8.

L. 10.

with his owne speciall presence, his holy Word, the blessed Sacraments, and the righteousness of Iesus Christ, where also they might Communicate and impart themselves by their prayers unto God: and confidently begge and have for all their necessities and occasions, sufficiency of relecte: and therefore as in the Old Testament we finde, that when Salomon Dedicated the Temple, he held a great feast, the space of 14. dayes, and then he blessed the people, and the people blessed him, and went in their tents, joyfull and glad of heart, for all the goodnesse which the Lord had done for David his servant, and for Israel his people: and as in the 6. Chapter of the booke of Ezra, They kept the Dedication of the house of God with ioy, &c. So also the primitive Christians uled with much gladnesse and reioycing to solemnize the Dedications of their Churches. Eusebius in the place last cited addeth these words, *Hic Psalmus in reliquis divinitus nobis traditis elegit: Illic divinitus mysteris mysteris, &c. ecclesiarum presides panegyricis, conventibus orabant: and then, totis animi viribus hilarique mente precando & gratias agendo deum bonorum autorem venerabatur.* Here with Hymnes and divine prayes: There with sacred and deepe Mysteries, &c. yea and the governors of the Churches did with publicke speeches solemnize the meetings, and with songs and prayes from the bottom of their hearts, and with cheerefull mindes, praying and giving thanks, they worshipped God the Author of all their good. Saint

Augustine

Augustine at the like solemnity hath these words, *Consecrationem altaris hodie celebramus (fratres) & cunctis ac merito celebramus festivitatem, in qua creditur esse lapis, in quo nobis divina sacrificia consecrantur.* i. We this day (brethren) celebrate the Consecration of the Altar, and good cause have we to Celebrate that festivity, wherein that stone hath beene anoynted, upon which the Divine sacrifices are consecrated for us.

Serm. 255.

And yet further, as when *Macchabeus* had reconciled or new dedicated the Sanctuary of God, and new built the Altar of burnt offerings, which the heathen had prophaned; they doe not onely Celebrate that Dedication, with great joy at that time: but also ordaine an anniversary or yearly commemoration and continuation thereof, to posterity: So also the primitive Christians, when they had once consecrated a Church, did use ever after to keepe a solemne yearly feast, upon the consecration day, for a thankfull memoriall of that blessing, as may appeare by the title of divers Sermons of Saint *Augustines*, *In anniversario dedicationis Templi vel Altaris.* i. In the yearly solemnity of the Dedication of the Temple or Altar. In one of which Sermons, hee speaketh thus: *Quotiescunque (fratres Charissimi) altaris vel templi festivitatem colimus, si diligenter ac fideliter attendimus & sancte ac iuste vivimus, quicquid in Templis manufactis agitur, in totum in nobis spirituali aedificatione completur.* i. as often as (most deare brethren) we keepe the Feast day of the

Tom. 10. de temp.

Serm. 252.

Socr. l. 2.

c. 25.

Niceph. bish. ed.

l. 8. c. 50.

Naz. orat. in

nav. dominum.

orat. 43.

Temple or Altar, if we diligently and faithfully heede it; and live uprightly and godhily, then whatsoever is done in the Temples made with hands, that is all fulfilled in us by spirituall edification. And when *Constantine* had built that faire and famous Temple in Mount *Calvary*, as he drew thither all the Bishops from the Councell of *Tyre*, for the consecration thereof. So from that time the Church of *Jerusalem* did yearly, for the space of eight dayes together, celebrate the commemoration or remembrance of that Dedication. *Nazianzen* saith *de escanjs celebrandis, legem veterem esse, eamque perclare constitutam*. That the Law for the yearly commemorations of the Dedications of Churches, is both ancient and worthily enacted.

And to this day, as in other parts of the Christian world, so in this Realme and Kingdome, we doe celebrate these commemorations in divers Parishes (though men know not, that the Wake-day feasts (as we call them) which they ycerely keepe, are the dayes of the consecration of their Churches, in those Parishes, and therefore should be celebrated with more seriousnessse, reverence and devotion then usually they doe.

About the one and thirtieth yeare of *Henry 8.* Holy dayes were growne to such an unreasonable number, as that men had almost no time, to worke and intend the businesse of their callings; servants had so many play dayes, and poore people so few working dayes, as began to breed much inconvenience,



ence, by reason of so much idlenesse: Wherefore  
 there came forth injunctions from the King by the  
 Convocation, for the restraint thereof: and  
 whereas every Parish generally had two speciall  
 and peculiar holy dayes of their owne every  
 yeare, the one to the memoriall of the Saint, by  
 whose name the Church was called (whom they  
 of the blinder times, superstitiously adoring, sti-  
 led the Patron of the place) The other was in  
 commemoration of the dedication of the Church:  
 it is injoyned that the Feast of the Saint or Patron  
 be no longer observed as an holy day, but that it  
 shall be lawfull to all and singular persons to goe  
 to their worke, mystery or occupation, upon the  
 same day, except the sayd feast be such, as else  
 must be universally kept, as an holy day. But the  
 Feast of the Dedication of the Church, the In-  
 junction will have it still to be continued, though  
 yet so, as it must not be celebrated upon any wor-  
 king day; but in all places alwayes on the first  
 Sunday in *October*: but we finde that in most pla-  
 ces, both these festivals are let downe, and so farre  
 discontinued, as that there is no remembrance of  
 them left, though yet in many places in this King-  
 dome, there is a plaine continuation of the one of  
 them, or rather of them both contracted into one.  
 For where the Wakes in *England* are yet in use, I  
 conceive that they continue a remainder of the  
*ecclesia*, or Dedication Feasts: First, for that those  
 festivals are of so great antiquity, and therefore  
 the liker, for the reverence thereof to be conti-  
 nued.



concil. Mogunt.  
de fest. an. ca.  
36. Concil.  
Lugdun. de  
consecr. dist.  
3. c. 1.

nued. Secondly, for that they were wont to be celebrated with so great solemnity as kept them the rather from being forgotten; and by ancient Councells were placed in the same ranke with Easter day, Ascension day, and Whitsun day, and other such great and eminent festivals. In a Council held at Oxford, Anno. 1222. the Festivalls are distributed into three ranks, and the Feast of the Dedication of a Church is numbred with those which are *omni veneratione observanda*, i. To be kept with all solemnity and devotion. And thirdly, seeing that when the other, viz. the Feast day of the Saint was dissanulled, this of the Dedication is ratified. All which being layd together, doe make it very probable that the Wake day Feast is of the two the continuation of the Dedication Feast (for one of them (if not a conjunction of both) it is certainly) and yet not without some reference to the day of the Saint.

For if men (where these Feasts are yet in use) looke well into it, they shall plainly finde, that the dayes whereon they keepe these Wakes, are the dayes of the memorjall of those Saints, respectively; by whose names the severall Churches are called. I can insitt in many; and the *British* word, whereby the *Britaines* doe call those solemnities or festivals, doth import as much. For though the Churches were built, and houses unto God, for his Worship; yet to distinguish one from another, they have every one the name of some Saint, whose memory the Bishop, Founders, and people

Gwal-Mab-Sant. i. The Saints holy day.

people then thought good to continue. So that each of our Churches is the house of God, and the memoriall of some Saint, according to the words of Saint *Augustine*, *Nos martyribus non struimus templa sicut diis, sed memoriam, sicut hominibus mortuis (quorum apud deum vivunt spiritus) fabricamus.* We build not any Temples to our Martyrs, as if they were Gods; but memorialls as of dead men (whose soules are alive with God) and yet they reputed those Churches or so called them, *Aedes Sacras*, holy or Sacred houses. For, they are set a part from common use; they are assigned to Gods Worship, they are consecrated with solempne and speciall rites, and given up into Gods possession, and their Dedications have long beene commemorated with yearly solempnities; whereupon it was decreed in the Councell of *Gangra*. *Si quis docet domum Dei Contempnibilem esse vel congregationes quae in ea fiunt, anathema sit.* If any man teach that the house of God or the Congregations there assembled, are to be contemned or slighted, let him be accursed. And further the words in that Councell are, *Domum Dei honoramus, & conventus qui in iis fiunt, tanquam sanctos & utiles suscipimus, non claudentes pietatem in domibus, sed omnem locum in Dei nomine aedificatum honoramus.* Wee doe honour the houses of God, and embrace the assemblies there; as holy and good. Not that we shut up Pietie in houses, but that wee honour all places which are built to the name of God.

*De Civit. del.*  
*l. 22. c. 10.*

*Ench. de vit.*  
*cons. l. 3. c. 1.*

*Cap. 5.*

*Cap. 21.*

So then the Picture of those times reputed Churches holy places, and yet no otherwise holy than by a Relative holinesse. viz. in regard of their consecration, and the use whereto they are thereby assigned, which yet giveth no man liberty ever the more to slight the Church: For though creatures beneath the reasonable, be capable of no other holinesse, than this Relative holinesse, yet have they soundly smarted, who have dared to prophane such holy things, *Nabuchadonosor* burnt up the houses of the Lord, and the Pillars of the baseesse, and the brazen Sea did the *Caldæans* breake in peeces, &c. But then marke what followed, it is not long before that *Nabuchadonosor* is called to his account for all this, when his Kingdome is departed from him, and he driven from men doth eate grasse as Oxen, hath his body wor with the dew of heaven, his haire grow like Eagles feathers, and his nailes like the birds talons. *Balthazar* will needes prophane the holy vessels, and command them from the house of God, for himselfe to carouse in, among his Concubines. But the wrath of God doth quickly powre him out a Cup of vengeance, and sad newes, that might he lost his life, and the *Medes* and *Perfians* possessed his Kingdome. *Antiochus* maketh the like havocke in the Temple, and the holy things thereof as *Nabuchadonosor* had done before: and not long after he is met withall by the hand of God, which smote him with an invisable and incurable plague, tormenting his bowels.

bowels and inward parts, his flesh rotting, his ear-  
 kasse swarming with Lice, and stinking so grie-  
 vously, as not to be endured; and in this wretched  
 case, he dyed miserably on the wilde Mountaines.  
 And one maine motive stirring God to expose the  
 Jewes to the fury of the Chaldeans was, for that  
 they polluted the house of the Lord, which he had hal-  
 lowed in Ierusalem. 2 Chro. 36. 14.

Doth not the fearefull death of *Azazab* tell us,  
 how wary we must be, and what heede we must  
 take of meddling with things hallowed or Conse-  
 crated; for what did he but onely touch the Arke  
 with his hand, in no contempt or evill meaning  
 but with a good respect, to keepe it from falling.  
 But the Arke was holy, and *Azazab* his hand was  
 not to meddle therewith; he therefore dyed for  
 this presumption, and yet the holinesse of the  
 Arke was but relative holinesse. old new test. 100. 1  
 What should I say of the Sabbath day among  
 the Jewes, or of the Lords day among the Christo-  
 ans? was the one? Or is the other holy, other-  
 wise than by a relative holinesse? And yet wee  
 know, how severely they have beene punished,  
 which violated the holinesse of the Sabbath in  
 the Old Testament: and we have knowne of ma-  
 ny terrible judgements, which have overtaken  
 such as have abused the other. *Ierusalem* is the  
 holy City, and heaven it selfe is an holy place;  
 yet no otherwise holy than in relation to God  
 there specially present. If then heaven be holy,  
*Ierusalem* holy, the Lords day holy, the Sabbath  
 was

was holy; then the Church or place consecrated for Christians to assemble in, for the publicke worship of Almighty God, is therefore holy, because being so consecrated, it hath such relation to God and his worship.

## CAP. VI.

*Names whereby Churches under the Gospell have beene called.*



Ur English word Church, which in Scotland is founded Kyrke, cometh of the Greeke word *kyria*, of the word *Kyrie*, a Lord, so *Kyria* or Chuch is, as if you should say, belonging to the Lord; answerable whereto is the Latine name *Dominicum*, by which the Church was anciently called, of the word *Dominus* a Lord, so wee have it, *Ruffin. l. 1. c. 3. Sequere me ad Dominicum*, i. Follow me to the Church, Saint *Augustine* telleth us the reason, why the Church is so called. *Quemadmodam tempus Deo sacrum, dicitur dies Dominicus: Ita locus Deo dicatus, dicitur Dominicum*, i. As the time which is holy unto God is called the Lords day, so the place which is dedicated unto God, is called *Dominicum*, i. The Lords house. And thus the Church in the new Testament, agreeth in phraze with our forefathers in the Old Testament, who usually call the Temple and place

*De verbis dominici Ser. 15.*



places of Gods Worship, the house of the Lord. Places of Christian and Religious meetings have had the names of *Cryptæ*. i. hiding places. For sometimes in the heate of persecution, the Christians, though sincere, yet either timorous or rather provident, not to be disturbed at their holy meetings, did assemble in Caves in the earth in Woods, and desarts as the Apostles themselves when they assembled in the night, with the doores shut for feare of the *Jewes*, and as the Prophets were hidden by fifty in a Cave, by the good *Obediah*. But O! the goodnesse of our mercifull God, who hath placed unto us our Churches in most open view: and made both the way thither, and our being there, safe and comfortable. We neede not with *Nicodemus*, goe to Christ by night. The Church doores are open at noone day, wee are in no danger in going to, or being at Church, but expose our selves to punishment, by keeping away. *Happy are the eyes which see the things which we see.* And God give us grace to make good use of so great blessings.

Churches have also the names of Oratories, of the Latine Word *Orare* to pray. For that Christians in all their meetings, used to prayse God, and to pray unto him. *Eusebius* writing of the joyfull dayes, with the zeale and devotion of the Christians, before the persecution began under *Dioclesian* saith, *Quis aggregationes multitudinis insignes, que concursus ad oratoria describeret?* i. who was able to describe the gathering together of

2.

*Isa. 26. part.**2. art. 3.**Ioh. 20. 19.**1 King. 18. 13.*

3.

*L. 8. c. 12.*

the multitude, and their goodly looking to the Oratories: And in the next Chapter, lamentably bewailing what their finnes had brought upon them, he hath these words; *Oratoria culmine ad pavementum usque deiecti, ipsis oculis uidimus i.*

L. 9. c. 10.

Wee haue seene with our eyes, the Oratories throwne downe from the toppe to the bottome. And in an other place hee calleth them *Oratoria dominica*, The Lords Oratories, (i. e.) houses of prayer to the Lord; and thus to call Churches we haue good warrant from Gods owne edict, when he sayd, *Mine house shall be called an house of Prayer, to all Nations*: who goeth to Church, goeth to Gods house, to speake to God by prayer, and to heare God speaking unto him by his Word. Look well to thy feet; take heede thou offer not the Sacrifice of fooles: Be not rash in speaking, but aduised and serious in thy Petitions. Be not blockish nor brutish, but reverent and heedfull in thine attention; thou art here in talke with the high God, in his owne house and Chamber of presence.

4.

Gen. 28.

*domus* is a name also given to Churches: of the word *domus* which signifieth reverend, holy or majesticall, and alludeth to the word of *Isaac*, when he sayd *how dreadfull is this place: It is none other, than the house of God, and gate of heauen.* This is little considered or regarded by those people who to professe against superstition, come into the Church with their hands in their pockets, and their hats on their heads, and so walke up the Allie,

Allie, and sit them downe without any reverence.  
But to this point more shall be sayd (God willing)  
in the ninth Chapter.

Churches sometimes are called *Martyria*, *Martyres*, either because the Monuments of Martyrs were placed and preserved in them; or because they have beene named by the name of some Martyr, at their Consecration, *Martyrie vocabulum*, *Constantini temporibus, cum in Martyrum memorias Tempia Construerentur, usurpari cepit.* The word *Martyrie* began to be used in the dayes of *Constantine*, when Temples were consecrated to the memoriall of Martyrs.

*Templa* is often the word for these houses of God, the notation of which name, some fetch from *testum* or *tegmen amplum*. A large or ample roofe, wherein as in all other parts, it becometh Churches, to exceede other buildings, as being erected for many to assemble in, for the Worship of the high God. Others will have them called *Templa*, *a contemplanda*, because that commonly both for their situation, bulke, and loftinesse, they were to be scene and discerned a farre off. *Eusebius* saith of *Constantine*, *Civitates quae videbantur vel maxime propter splendorem, excolere templis, quae magnificae exornatae erant.* He caused those Cities which were especially the goodliest, to be adorned with noble and magnificent Temples: and a little after he reciteth the Epistle of *Constantine* to the Bishops of *Palaestina*, to purge the ancient habitation of

*Abraham.*

5.  
*Ruffin. l. 2. c.*  
27, 28.

*Cent. 4. c. 5.*

6.

*Devot. Cons.*  
13. 649.

*Cap. 51.*

*Abraham*, from the Idolatry and impiety, where-  
with it had beene prophaned, and of which the  
Emperour saith, *Quem sane locum decrevimus exi-*  
*mia Templi structura adornare*, we have determi-  
ned to adorne that place with the fabrike of a  
goodly Temple.

We finde Churches anciently stiled *Basilica*, as  
*Basilica Sicinini*, the Church of *Sicininus*; *Basilica*  
*appellata, pro templo, frequens esse apud Naxianze-*  
*num, Ambrosium & alios*, i. *Naxianzen*, *Ambrose*  
and others, doe usually call a Temple by the name  
of *Basilica*. The word *Basilica* commeth of *Basileus*  
a King. *Basilica* therefore is, as if one should say  
an house for a King. For so the Church is the  
house of the great King, *viz.* Almighty God, or  
else because Church is such and so faire a modell  
of building; as becommeth no lesse man than a  
King. The *Hebrewes* by the word *haron* doe ex-  
presse both a Temple and a Pallace; and to this  
purpose serve those words of description in *Euse-*  
*bius*, *Ad immensam celsitudinem atque altitudinem*, i.  
Temples or Churches were raised up to an huge  
or wonderfull height.

Time was when men in Christian humility repu-  
ted themselves dust and ashes, wormes and no men; and  
thought it no reason that themselves should dwell  
in magnificent Pallaces, whilst the Ark of God is  
lodged in a tabernacle; and therefore we see that an-  
ciently these were built for God, *Templa & Basilicæ*  
ex sumptuous and goodly Churches: for let  
us now behold those Churches, which the devo-  
tion

Ruffin. l. 2.  
c. 10.  
Gent. 4. 5.

L. 10. c. 2.

Gent. 18.

2 Sam. 7. 2.

tion and Pietie of our Fathers of old have set up;  
 and we shall easily perceive, if we compare them  
 with the private habitations and halls, even of  
 great nobilities, erected in those dayes: that  
 Churches then might well beare the names of  
*Temples* and *Basilicae*. of *Lofly* and *Royall* build-  
 ings. But when we observe tholy private mens  
 houses, of the later editions, doe towre it up, and  
 advance their roofes to such an height, as quite  
 intercepts and screenes up, the prospect of the  
 houses of God in the Land. How the Pallaces  
 of Knights and Gentlemen, draw all mens eyes  
 upon them, whilst the poore Church over-topped  
 with her Patrons Pyramids, standeth cringing be-  
 hinde, as ashamed to be seene, so tattered with-  
 out in her roofes, walls, and windowes, so dusty,  
 sullied, and forlorne within, as that the stone doth  
 cry out of the wall, and the beame out of the  
 Timber doth answer it; and both complaine of  
 our religious age, producing men who thinke not  
 God worthy of so good houses as their owne:  
 how divers particular men in a Parish, bestow  
 usually every one of them more upon their owne  
 houses, than all of them together will lay out up-  
 on the house of God: we must needs thinke that  
 this is an impietie, which to the shame of our pro-  
 fession, hath too long and too much prevailed.  
 But God be thanked who hath put into the hearts  
 of his sacred Majesty, our dread Sovereign, and  
 given zeale to our Ecclesiasticall governours, under  
 E him,



him, to looke better into the condition of Churches; whereby a blessed reformation is begun. The Lord God, for whose glory they are so affected, encrease their zeale and prosper their pious endeavours: that we may behold the house and Worship of God reduced to the Pristine and due esteeme and splendor.

## CAP. VII.

*That to ascribe holinesse unto Churches; to build them faise; and to adorne them; is neither Popish, nor any way Superstitious.*



U<sup>r</sup> Brethren who brooke not that Churches should be deemed and used as holy: cry our, that thus to respect Churches, is Popish and superstitious. But they shew not where in this Superstition or Popery consisteth. But deale herein like men that cry theeves, theeves: and yet neither tell who, nor what manner of men these theeves are. So these people doe as it were follow Superstition and Popery, with hue and cry, all the World over; but they doe not describe or

set

set forth this superstition and Popery; so that when we meete it, in our Churches, in their consecration and usage of them (in all which they say it is) we may know it; and deale therewith as becommeth us.

Shall I tell them (what I am taught) that superstition is in Greeke called *Δειδαιμονία*: which signifies *Deos esse metu credere*. i. through feare to beleeve that there are Gods, *animum infolidam timiditate complectens*. i. When the heart is fraught with foolish feare. Or to speake with Nazianzen: *superstitio est meticolose Deum colere*, to worship God timorously. To this effect Saint Paul speaketh, using the word in the adjective and comparative degree, *Δειδαιμονιστέρος* as if he should have sayd, fearing God more than you neede. To which purpose are the words of *Aquinas*, who having declared out of the Glosse, that *superstitio est religio, ultra modum servata*. i. Superstition is Religion, maintained beyond measure; doth after declare it to be, *vitium religioni oppositum secundum excessum*. i. A vice opposite to Religion in the excessive: as if he should say too much Religion: and then least it should be imagined, that a man may be too Religious; he explaineth himselfe and telleth us, that he doth not call superstition Religion, in any other sence, than by way of Metaphor, because it seemeth so, or looks something like unto religion. As when a crafty Mate is called a wise fellow. And therefore afterwards he calleth

Plut. in Alex.

.01 4. 140.

2d. 2d. 9. 92.

.01 11

calleth it *simulata religio*, counterfeit Religion. Again, he stateth superstition to consist either in the Object, as when the Creature is worshipped instead of the Creator: or else in the manner of performance, whereof hee giveth this instance. If a man now under the Gospell would worship the true God, with the Leviticall forme and Ceremonies,

And though I conceive that any kinde of superstition may be referred, to one of these two heads: yet to endeavour the further clearing of this

point, I will give one other distinction of Superstition, *quæ* Superstition is either observing or abstaining. The first member of this distinction

Gal. 4. 10.

I take from the words of Saint Paul, *Te observas dies, et menses, et tempora, et annos.* Upon which words, a learned interpreter noting a foure fold observation of times: 1. Physicall: 2. Civil:

Heming.

3. Ecclesiasticall: 4. Superstitious; saith, this superstitious observation of times is, *quando opinio culum, meritum, justitiam, & necessarium accedit.* 1.

When men have a conceite that one day maketh them more acceptable to God than another, with whom agreeth Master Calvin, saying upon the same text, *Libera apud nos est, & omni superstitione pura observatio.* 2. The observation of times with us, is free, and without Superstition: as if he should say, we doe not ascribe any vertue, efficacie, luckinesse or Piety unto one day or time, more than to another.

The

The other member of the distinction, viz. ab-  
staining Superstition; I take from the same Apo-  
stle, where he saith; touch not, taste not, handle not;  
Which words, *Touchie* with other interpreters,  
reading; *Eat not, taste not, handle not*, maketh this  
Observation. *Iudicat Apostolus infirmum super-*  
*stiosum hominem in condendis novis obserua-*  
*tionibus. Heed now.* The Apostle chasceth these  
eager superstitious men and incoyning new obser-  
vances, *Heving* in also on these words *Touch not*  
are the words of the false Apostles, *quibus super-*  
*stiose decreta cumularunt.* Wherewith they have  
superstitiously multiplied decrees. The words  
of *Pisther* in this place are *superstitiosum con-*  
*temperat.* The Apostle teacheth forth the  
disposition of superstitious people afraid to  
touch, taste, or handle, those things in the tou-  
ching, tasting, and handling wherof there is no  
harm nor any danger. Of this abstaining super-  
stition I may say as David speaketh of some men;  
*they were in great feare, were in search of all high*  
*verything in effect;* St. Gregory applyeth to these  
kind of superstitious people, saying, *superstitiosus*  
*omnia timet, terram, mare, aerem, ignem, tembras,*  
*lumen, strepitum, silentium, sonum.* The super-  
stitious man stands in feare of everything, of the  
earth, of the water, of the ayre, of the sky, of  
the darkenesse, of the light, of noyse, of silence,  
and of his owne dreames, futable whereto are the

Psal. 53. 5.

In moral.

LaA

E. 3.

words

words of the Philosopher. *Qui superstitione im-*  
*butus est, quietus esse nunquam potest.* i. The su-  
 perstitious man is ever restless, or of an unquiet  
 Spirit. For as it is in *Curtius, humanarum mentium*  
*ludibrium superstitio.* Superstition is the very  
 foolery of the mindes of men, for it is like a scare  
 Crow in the braine, and maketh a man afraide of  
 his owne shadow, as he that durst not looke out,  
 for feare the skye should fall.

Now then, having thus described superstition,  
 and given you his true markes, whereby you may  
 know him, when you meeete him. Let us betake  
 our selves to the pursuite and search, some where  
 among us this theefe doth lurke; and I doubt not  
 but to finde him out, and bring him to light before  
 we have done. And herein I will deale as *Laban*  
 did, when he sought his lost Idols, he made search  
 first in the tents of *Isaac, Leah,* and the hand-  
 maydes; and when he found them not there hee  
 went to ransacke in the Tent of *Rachel*, where hee  
 might have found them, if he had not beene too  
 credulous. And I meane to enter first into the  
 Tents of *Isaac, Leah,* and the handmayds, that is,  
 the Cathedral and Parochian Churches: And  
 that my brethren may see faire play, I doe re-  
 quest them to goe along with mee, and if they  
 perceiue mee to passe by any Corner unfought,  
 and then to call mee backe to a more carefull  
 search.

words

And



And in this course, we cannot but begin with the Church-yards, of Cathedral and Parochian Churches. And being here, in the open ayre, I desire to know what superstition is here to bee either discerned or imagined? Master *Cartwright* is angry with them; yet all that he hath to say against them is but this: That as they came in with the Monke, so they might have gone out with him, for all the good they doe. The Monke which he meanes is *Dionysius* Pope of *Rome*, of whom *Damasus* saith, that he was a Monke. But *Eusebius* saith that he was a Priest and then Pope of *Rome*, when as yet the Bishops and Church of *Rome* flourished in exemplary faith and probitie. But whether *Dionysius* were a Monke, or a Priest before he was Pope, and whether Church-yards (the constitution whereof is very ancient, as appeareth by *Athanasius* and others) were first set out by *Dionysius*, is nothing to the purpose, to prove in them, or in the use of them, any superstition. They are consecrated with the Church unto God, as being the Courts of the Lords house. And have beene anciently used and yet may be, not onely for Dormitories or burials, but also for divine worship, and have borne the name of Oratories for there they did hold Synods, sing Psalmes, and administer the Sacraments.

And before we enter into any of our Churches,

T. C. pag. 50.  
§. 6. 7. *Defens.*  
tra. §. c. 2.  
divi. 7.

L. 7. c. 7.

Anno. 266.

*Athanas. apol.*

*Dur. de ritib.*

chie; we may in the Church-yard take notice  
 of the quartell, which our forefathers make to the  
 very situation of the place as having their face part  
 or upper head, standing alwayes to the East.  
 Of whom I aske, and why not to the East?  
 Is there any danger, in setting the upper end  
 of the Church into the East? Or is there any  
 Commandement against it? If we ascribed any  
 holiness to the East, more than to any other  
 quarter, or that we deemed any Church or  
 Chappell unholy, for not being placed so into  
 the East: then might this be accounted a super-  
 stitious observation of the East. But when  
 this is now done in imitation of the practise of  
 Primitive times, continued unto this present.  
 And for order and conformitie of one Church  
 with another: And it may be for some docu-  
 mentall signification, as that we under the  
 Gospell, look into the East, as acknowled-  
 ging the Sonne of righteousness to have til-  
 lumines, and to be shining upon us, with  
 light and comfort: whereas the Temple for  
 Leviticall worship, looked Westward, as it  
 were towards the night, in token of the Clouds  
 and darknesses under which the people were  
 at that time. These and divers other good  
 considerations might there bee in the first pla-  
 cing of our Churches in this manner without  
 touch of superstition. And before we enter in  
 But

But I am to lould, that when we are within the Church, we find it divided, and a partition or some marke of distinction set between the Church and the Chancell, as we call it; and one part of the service is to be read in one place, and another in another.

Wee are now entred into the Church, and wee find it indeed as here it is described. But as yet we find no Superstition. Distinctions of severall places in the house of God are not any conceit, crept in with Poperie: but such as have been Constituted and put in ure, very early in the Primitive Church, by what partitions or boundaries every one of them was severed from other I cannot so fully finde out, neither is it materiall. Only, this is agreeable with good reason, order and comelines, free from any colour of Superstition: that as there be severall rancks of people, professing Church-unity, so they have their places in their severall distances. Some are unworthy to Come within the doores of the Church and therefore are to stand without. Some are fit to be receiued in, to be baptized: Some to be instructed in the grounds of Religion and to repaire with the rest of the Congregation: All which is done in the nave and body of the Church. And as men profit in knowledge, and a working Faith, to discern the Lords body They are admitted into a higher roome, where the Sacrament of the body and blood of *Iesus Christ*, is to be administred, at the holy Table, in the Chancell: which devideth it from the rest of the Church.

## Gods holy House

Seeing then, there are severall offices or duties to be performed in the Church: what Superstition is it, if there be distinct and severall places for them? If all places be by nature holy alike; and by Consecration, the whole Church and every part thereof be set apart, for Gods worship: Then why is it not as lawfull to pray in one place thereof as in another? Is it lawfull and no Superstition, to pray sometimes in the Desk or reading pew, and sometimes in the Pulpit, and sometimes at the Font? why then may not it be as free from offence, to pray sometimes at the Communion Table, and yet in a fifth or sixth place if the Church require it at our hands.

And whereas our bretheren say, that one part of the Service is read in one place, and another part in another place, they are mistaken. For those prayers which are read at the Communion Table, are not severall parts of the same, but are distinct Services; and so are they called the first and second service. The first hath been antiently called *matutine*, and by Contraction *Mattins*, or the early Service, whereunto came all that would, being not excommunicated, into the nave or body of the Church. Which being ended the fashion was, after a while to give warning by a small bell: And then the second Service beganne, at the Communion Table: At which the company antiently was the fewer, *dimissa Catechumenorum turba*, the Company of those that were not yet fit for the Communion, being sent away. In that therefore, we have the Com-  
munion

munion Service at the Communion Table this is no Superstition : but an orderly sorting of the place to the businesse after the example of the purer and devouter times ; whereto we are reduced from the disorder, that these latter dayes have produced. The Minister, before he beginneth the Communion, goeth up into the pulpit with an Homily or Sermon to prepare the Communicants (I hope no body will find fault that a Sermon is made in the Pulpit) which ended, the Minister returneth to proceed in that which concerneth the Communion, at the Table for the Communion.

If we held, that some prayers were not acceptable to God : except they were made precisely in this or that place : Or if we reputed the Supper of the Lord uneffectual ; if it be not received in the Chancell : then here were superstition. But when we do things not upon any such fancy : but in obedience and conformity to discipline and order, for decency and comelynesse ; we are no way to be, either taxed or suspected, for Superstition. Why is it not as free from Superstition to administer the Sacrament in one place of the Church, and to pray in an other, as to pray in one place, and to preach in an other : and to baptize in a third ? Why is it not Superstition for the people to draw nere to receive the Holy Sacrament, to their comfort at the Holy Table ; more then for the Minister to walke up and down the Church, and to Crowde into thronged stooles with the sacred body and blood of our blessed Lord and Saviour *Jesus Christ*, in his handes ?



In the people coming up to the holy Table where is their spiritual food made ready for them is no Superstition: But in the ministers going so, from stool to stool, or pew to pew there is much irreverence & disorder, ill befitting the administration of such a Sacrament. (O my bretheren) you are not called up to worship any, but the true God: nor to worship the true God, after any manner, otherwise then God requireth *meekly kneeling upon your knees*. Some have grudged to receive the holy communion kneeling: But that error hath long since been discovered and reformed: and now you take a new offence, not at the posture of the body, but at the place where, because it is at the rayle, before the Communion Table. Do you not know and confesse that the word, the Sacrament and Prayer be of equal use and power in all places: not as the place, but as the Grace of God shall give the blessing: What Superstition is it to kneele at the rayle more then at thy stoole: or what sinne is it to leane upon the one more then upon the other: Only I should thinke, that the neerer a man approacheth to that table, whereupon he *seeth with his eyes* the sacred body & blood of his Lord and Saviour *Jesus Christ* layd forth for him, to feede upon, to everlasting life: the more should he find himselfe ravished with devotion & not skared with an imagination of Superstition.

But wee see already in many Churches (and do feare, that shortly we shall behold the like in all) the Communion Table mounted up and elevated diverse stepps or degrees, and enclosed with rayles:

But

But the font which is the laver of regeneration standing at the lower end of the Church and left open to the allies.

All this is true and yet ye may be without feare, that in all this, there is not any Superstition. For still, here is neither any false God worshiped, nor any false manner of worship in all this. But where-as the party to be baptized is to be entred or taken into the Congregation; the font or laver, by the which he must be admitted, standeth beneath at the entrance of the Church, ready to receive and entertayne him. There is he made one of the Company of those, which have right and interest in the priviledges of that part of the Church, where the font is placed: viz. the water of Baptisme to wash away his sinnes the word for his instruction, and prayer, whereby to Communicate himselfe to almighty God unill he be fitted to be further preferred to the holy Table. which is therefore elevated or set downe upon an higher floore then the rest of the pavement; to be the more in the eyes and view of the people; that so for their edification they may the better behold the behaviour of the Preist, Consecrating and setting apart the elements to become a Sacrament. And that the very sight of the holy Table, at all times; may beget in the beholders an hunger and thirst after that blessed food. The Table is inclosed with rayles, to Preserve it from abuses whereto else it would be subject. In which case the Church anciently used to be very carefull. And if (as in some Churches it is) the font were decently

cently with rayles enclosed: it were (I speake under correction) more futeable to the reverence due thereunto.

But to proceed in our Search. Let us looke well about. At least any nooke yet shrowde some superstition. Here are the Kings armes set up: not for any matter of divine worship: But to professe and testifie the subjection of every soule to the higher power. For as the written sentences upon the walls by letters, so these Scutchions, by their expressions, do put us in minde of that *Defender of the Faith*, and of our duty to him, who is *next and immediately under God, supremum governor over al persons and causes as well ecclesiasticall as Temporall in all his Majesties Realmes & Dominions*. And in all this there is no Superstition.

O but looke (sayth one) upon the Church windowes and then tell me, what meane those images and pictures which are in the glasse?

They are not there for any matter of worship of either God Saint or Angell; but for history and ornament. No Christian (so far as I know) holde it unlawfull to make an image, or to use for memorie, all, Cognisance, History or Ornament. For if it were utterly unlawfull to make an image there should not have been so many, yea any at al in the Temple or Tabernacle: Neither would God have taught *Aholiab* and *Betzaiel* the making of them. For, though many things in the Tabernacle and Temple were typicall: yet might nothing be there, which was against the Morall law, or in it selfe evill and unlawfull. And many things were there, as well for ornament

and

Quest.

Ans.

and decency as for typicall signification. Images then may be made; they have been made and by the Primitive Churches frequently used, in their Churches & Chalice; no word of God prohibiteth the setting of them up in Churches. we performe no worship unto them nor to any other by them. And therefore their being in our Churches is neither Leviticall nor Superstitious.

*Tert. Basil. Nis-  
sen Aug. Cyril.  
Greg. Euseb.  
Chris. Justin.  
Orig. Nazian.*

It is too poore a conceit for any to fasten superstition upon our Churches, because of that which the Papists do practise in theirs. For, what is Superstitious among them, wee leave unto them. And wee performe only that, which is lawfull, decent and pious. The Papists do in many things, the same which wee do, but we omit many things, though not all things, which they practice, we looke not to the actions of Papists, for our direction: but to the word of God and practice of ancient and Orthodox Christians, where the Papist is so guided wee gladly approve him, and do as he doth, where he innoveth and swarveth from this rule, we are sory for him, and there leave him. We think not the worse of any true Doctrine, Christian act, or devout demure, for that a Papist doth or maintaine the one, or performe the other. But we thinke the better of a Papist the neerer he commeth to truth and devotion. And the like course we hold with others: so long, and no longer to hold with them, as in Doctrine & practice they are devout and Christian. If any take exception, against any rich furniture and utenfill in our Churches: and tell us of some Super-

Superstition in them: I wish that our brethen could as well shew us our Churches so rightly furnished; as we can cleare them from being therein Superstitious. In most of our Churches, besides the bible, the Service or Common Prayer booke, with the apology, the Preists vestments (meine inough a pewter flagon, and a silver cup: what have we else: except wee will reckon the bells in the steeple: How many meane yomen be there in many parishes in England, whose plate and rich stuffe is more worth, then all the whol furniture of his Parish church: In some great Parishes, in rich Corporations, as also in diuers (but not in all) Cathedrall Churches there is some better provision to adorne the Church, to set out the Service and commend our profession: of which, though some grudging say (which you know who) *what needeth this waste?* yet is herein no Superstition. For, was there any Superstition in them that brought silver & gold for the use of the Tabernacle, or Onix stone and other pretious stones for the Ephod; more then in them that bestowed but Rames skins or goates hayre? if any say that these things were for Leviticall worship: I must request them to understand, that the Leviticallnesse of things of the Tabernacle, or Temple consisted not in their materials, as gold silver or the like; but in their typical relation to *Christ*, and things in *Christ*, to be fulfilled. Againe, was it Superstition in the wisemen of the East to bring out of their treasures, and to present unto *Christ*, Gold Frankincence and Myrre, more then if they had bestowed on him some cheaper

Matt. 26. 7.



per commodity: was it Superstition in the woman  
to power on the head of our blessed Saviour, a box full  
of very precious oymment, or in her that annointed his  
feete with costly Spicknard, more then if she had bathed  
them in faire water? No. But as devout and god-  
ly people, they expressed their love and good affec-  
tion. The like we say of them that embalmed  
his dead body: And so of them which are at cost  
in adorning and beautifying the house of God, and  
enriching the place where his honour dwelleth: or in be-  
ing at charge with those things which belong to his  
worship: wherein we place no superstition or me-  
rit: but only acknowledge and endeavor our duty  
and thankfulness, by our respect and devotion to al-  
mighty God: according to the measure wherewith  
God hath enabled us.

It is true that S. *Jerome* seemeth something sharp,  
against the adorning of Churches. But withall, the  
truth is, he doth not condemne the thing it self: for,  
so he saith of it: *non abnuo, non reprehendo.* I disclaime  
it not, I reprehend it not. But the Fathers heate  
is against such men, as pleased themselves with the  
only wals and outward splendor of Churches, ha-  
ving in the meane time neither faith nor charity. As  
when almighty God disclaimeth the externall glo-  
rious doings of Hypocrites, wanting true piety, sin-  
cerity and common honesty. For, that S. *Jerome*  
did not dislike the adorning and beautifying of  
Churches, appeareth, in that he commendeth Ne-  
potian for being carefull, *Si niteret altare, templi parie-  
tes essent absque fuligine pavimenta tersa, & quod basilica*

John 12.13.

Ep. 8. ad De-  
metr.

Esf. 1.11, 12. c.

Ep. 3. ad Helid.

*cas diversis floribus, arborum comis, atque vitium pampinis adumbrabat.* 2. That the Altar might be kept near the wals faire, the floore cleane, and for that he did set forth the Churches with various flowers, boughs of trees and vine branches. *Gregory Nazianzen* commendeth *Gorgonias* quod *sumptuosis donariis templa exornaverat* .i. that he had bestowed costly gifts upon the adorning of Churches. *Optatus* reporteth that even in the dayes of *Maxentius* there were very many ornaments for the Churches of Africa. And he commendeth the Emperour *Constant* for that when he sent almes into Africa, for the poore: he sent thither also ornaments for the Churches. So, his piety and his charity went hand in hand.

*Orat. in Lan.*  
*Gorg.*

*L. 1. ad parm.*  
*L. 3.*

*Hooker. l. 5.*  
*sect. 15.*

*Chillinhie. relig. of protest.*  
*in prefac.*

Shall wee imagine that God enriching the world with silver, and gold and pretious stones, hath destined these, only to set out secular pomp and state: & will have none but the basest of his creatures to be imployed in his own service? as Mr. *Hooker* observeth, and other learned countrimen of ours lately answering an accusation of the Papists, who would have the world beleieve, that we waver in our Religion and leane to Popery, because of the cost now more then of late, bestowed in beautifying of our Churches: hath a passage so apt to this our purpose as I thinke fit to transcribe it at full, in these words:  
 "What if out of devotion towards God and a desire that he should be worshiped as in Spirit and in Truth, in the first place: so also in the beauty of holynesse? What if out of feare, that too much simplicity and nakednesse in the publique worship  
 of

of God, may beget in the ordinary sort of men, a  
 dull and stupide irreverence, and out of hope that  
 the outward state and glory of it, being well dis-  
 posed and wisely moderated, may ingender, quicken,  
 increase and nourish the inward reverence,  
 respect, and devotion, which is due unto Gods  
 Sovereigne Majesty and power? What if out of  
 a perswasion and desire, that Papists may be wonne  
 over to us the sooner, by the removing of this  
 scandall out of their way, and out of an holy Je-  
 lousie, that the weaker sort of Protestantes might  
 be the easier seduced unto the, by the magnificence  
 and pompe of their Church Service, in case it were  
 not removed? I say, what if out of these confide-  
 rations the Governours of our Church, of late,  
 more then formerly, have set themselves to adorn  
 and beautifie the places, where Gods Honour dwel-  
 leth, and to make them as heavenly as they can,  
 with outward ornaments? Is this a signe that  
 they are warping towards Poperie? Is this devoti-  
 on in the Church of England an argument, that she  
 is coming over to the Church of Rome? *St Edwyn  
 Sands* I presume (further saith the author) e-  
 very man will grant had no inclination that way;  
 yet he 40 yeares since, commended this part of de-  
 votion in Papists, and makes no scruple of propo-  
 sing it, to the imitation of Protestantes. His words  
 are:

„This one thing I cannot but highly commend in that  
 sort and order, they spare nothing, which either cost can  
 performe in enriching, or skill in adorning, the Temple

*Survey of Re-  
 ligion imit.*

## Gods holy House

of God: or to set out his service, with the greatest pompe  
 & magnificence that can be devised. And although  
 for the most part, much busynesse and childishnesse is pre-  
 dominant in the Masters and contrivers of these cere-  
 monies: yet this unworldly state and glory being well dis-  
 posed, doth ingender, quicken, increase and nourish  
 the inward reverence, respect and devotion, which is  
 due unto Sovereigne Majesty and Power. And although  
 I am not ignorant, that many men well reputed, have  
 embraced the thirsty opinion of that disciple, who thought  
 all to be wasted that was bestowed upon Christ, in that  
 service: and that it were much better bestowed on him in  
 the poore. (yet with an eye perhaps, that themselves  
 would be his quarter Almoners.) Notwithstanding I  
 must confesse, it will never sinke into my heart, that in  
 proportion of reason, the allowance for furnishing out the  
 Service of God, should be measured by the scant and  
 stricke rule of mere necessity (a proportion so low) that  
 nature, so other most bountifull so water of necessity  
 hath not failed, no not the most ignoble creatures of the  
 world) and that for our selves no measure of heaping,  
 but the most we can get. No rule of expence, but to the  
 utmost pompe we list. On that God himselfe had so  
 enriched the lower partes of the world with such woun-  
 derfull variety of beauty & glory, that they might serve  
 only to the pampering of mortall man in his pride; and  
 that in the Service of the high Creator, Lord and giver  
 (the outward glory of whose higher palace may appeare  
 by the very Lampes that we see so farre off, burning glo-  
 riously in it) only the simpler, baser, cheaper, lesse no-  
 ble, lesse beautifull, lesse glorious things, should be im-  
 ployed

"ployed. Especially, seeing as in princes courts, so in  
 "the Service of God also, this outward state and glory be-  
 "ing well disposed, doth (as I have said) ingender,  
 "quicken, increase and nourish the inward reverence, re-  
 "spect and devotion which is due to Sovereigne Majesty  
 "and power, which those whom the use thereof cannot per-  
 "swade unto would easily by the want therof, be brought  
 "to confesse: for which cause, I crave leave to be excused  
 "by them herein, if, in words to the common Lord of all;  
 "I choose rather to commend the vertue of an enemy: then  
 "to flatter the vice and imbecillity of a friend.

Finally I know not any that disallow the ador-  
 ning of Churches except Anabaptists and Brow-  
 nists, into whose schisme and faction too many of  
 our bretheren seem to be too much inclining. In-  
 dedde the unfaithfull disciple afore mentioned did  
 grudge at what was bestowed on Christ; and came  
 not into the bagge, which he had in keeping. And  
 wee read of one Felix an apostate and great treasurer  
 to the apostate Emperour Julian, who beholding the  
 goodly vessels which the piety of the good *Constantine*  
 and *Constantine* had bestowed upon the Church:  
 sayd in the bitterness of his malice: *en quibus vastis*  
*ministratur Maria filio .i.* Behold what goodly ves-  
 sels the sonne of Mary is served in? But as the histo-  
 ry relateth; this sonne of *Belial* quickly came to a  
 shamefull end.

To adorne Churches is not Superstitious: but to  
 deprive them of their ornaments, to hinder their en-  
 dowments, and to repine thereat, are all, no better  
 then sacrilegious.



And now me thinks I heare some of our bretheren call upon me, to listen to the sounde that is made in our Churches, by voices of singers, by Organes and other instruments of musique, and to tell how I can cleare this from being Popish or superstitious?

But God be thanked: as there is no law to prohibit the use of musique, even in the Church Service: so withall, being rightly used, it is very usefull and profitable, for the spirituall man, in that it stirreth up his christian affection, the more chearefully to prayse God. *Pet. Mart.* saith that in Musique rightly ordered *triaborum genera concurrunt: honestum utile, jucundum .i.* three good things concur *viz.* comely profitable and pleasant. When God had brought his people through the red sea: & therein whelmed the Egyptians: The Israelites; as they expresse their gladnesse, by their songs: so, to proportion their joy, the best they can, to the measure of their happynesse do set their ditty to an instrument of Musique. The like is done by devoute *Deborah*. For when God had given the life of *Sisera* into the hands of *Jael*; and peace to Israel, in the confusion of *Jabin*: Then sung *Deborah* and *Barak*: prayse yee the Lord for a venging Israel.

But this was done once upon speciall occasion, at the red Sea, & not above once more, in nere two hundred yeares, in the dayes of the Judges. what is this then, to the standing use of musique in the publique worship of God?

But this was done in the publique worship of God  
by

by the people of god; without any breach of any law of God; & therefore it is still lawful to be done again, as well twice as once; & as well constantly as sometimes. And therefore the King and prophet *David* the only man ever Chronicled to have been a man after Gods owne heart (and well might he so be, being so zealous as he was for the house and honour of God) as he composed his Psalmes, to be tuned and sung to severall instruments of Musique; for Gods honor; so he brought that musique into the Church, and erected the most glorious Quire that ever was under the cope of Heaven: *for song in the house of the Lord: with Cymballs, Psalteries and Harpes for the Service of the house of God.*

P<sup>s</sup>. 69. 9.

1 Chro. ea. 16.

Ca. 25.

But this was in the old Testament and therefore is like to have beene some Leviticall Ceremony.

obj<sup>ect</sup>.

The is no such Institution among all the Leviticall ceremonies which were all delivered by God to *Moses*; and by *Moses* to the people; 400 yeeres before *David* was borne. Yea, the text telleth us, playnely that this was according to the Kings order. And therefore, it is no Leviticall ceremony in that there was no institution thereof before the dayes of *David*. And then I hope here is no feare of Popery to be in the use of the Church Musique because it had the first Institution in the dayes of *David*: 1500 yeeres before any Popery began. And therefore, as it were in approbation of so good a practise, our Saviour Christ with his Disciples sing a Psalme at the end of the Sacred Supper. And *S. Paul* adviseth

Ans.

1 Chro. 25. 6.

Eph.

Colos.

Comm. Judic.  
c. 3. N. 1.

euſet. l. 3. d. 30.

adviſeth the uſe of the Pſalmes *by munes and ſpirit uall ſongs*. Pet. Mart. proverh that muſique hath beene of uſe in the Chriſtian Church from the dayes of the Apoſtles, becauſe *Plinius ſecundus* writeth unto Trajan, that the Chriſtians did *byrnos ant clucanos* Chriſto ſuocavere and Sing Pſalmes to their Chriſt, before day light. They found themſelves thereby charged in Gods worſhip. And I do aſſure my ſelfe, that man who ſhal bring to the Church, where Muſique is rightly uſed, a devout hart not perverted with prejudice and attend unto the Prayſes of God which are ſet out with Muſique cannot chooſe but feele hiſ thoughts therewith elevated and enlarged, the more pathetically and feelingly, the more ampie, and fervently to acknowledge and magnifie the goodneſſe of God. It is true, that ſome of the antient Fathers do find fault with the abuſe of Muſique in Gods Worſhip: but that condemneth not the right uſe thereof, any more then the *holy Supper* is condemned by St. Paul; whileſt he blameth thoſe who ſhamefully prophaned it.

In the right uſe therefore of church Muſique, A there is good profit, and edification to the affection but no Superſtition.

CHAP.

## CAP. VIII.

*Gods Servants are Holy and not  
Superstitious.*

**H**ouses are usually framed to suit their owners: especially when they build them for their owne habitation. And *such masters, such men.* Salomon had not only builded an house answearable to the wisdom and state of so great a King: but was also sorted with servants suitable to the wisdom of their prince, and to the order and magnificence of his house and throne. And God (whose *house and habitation* the Church is) is holy. The Church also being Gods house, is holy. So the holy God hath an holy house, as is suitable. Neither will he want answerable servants, who by their holy demer shall manifest it to the world, that they are the *Servants of the holy God.* The true servants of God must be holy. For, the Lord God their *master is holy.* And St. Peter telleth us, that we are an *holy Nation.* And here we do not meane only a relative holinesse, such as times places, garments and the like are capable of: but such an holinesse as is wrought by the holy Ghost in the reasonable crea-

Levit. 19. 2.

ture. And this holinesse is either inhaſive or expreſſive.

*In haſive holinesse* is that ſeaſoning and gracious conſtitution, where with the heart and conſcience is inwardly ſo qualified, by the holy Ghoſt as diſpoſeth it wholly to the will, honour and glory of almighty God. And this is it which *David* hungered after, when he ſaid. *Create in me a new heart, and renew a right ſpirit within mee.* Yea this is that Image of God, according whereunto man was firſt created; in righteousneſſe and true holinesse.

*Expreſſive holinesse* is the outward manifeſtation of the former, by the words of our mouthes, and by the performances and geſtures of the reſt of the lymbes of our bodyes: as in their ſeverall kindes we be occaſioned, to make uſe of them and this is fully required at our hands Ro. 12.1. *preſent your bodyes a living Sacrifice holy and acceptable unto God.* This expreſſive holinesse is to be practiſed two wayes. Firſt in our continuall converſation before God: Secondly in our ſpeciall approaching unto God. As the duty of a Servant to his Maſter is, firſt in being diligent and faithfull in all his buſineſſe. Secondly in his reſpective behaviour, when he cometh to his Maſters preſence: or is in ſpeech with him: and yet more ſpecially, when he is to crave favor, or to give thanks for favors received from him. So the Servant of God, having his heart poſſeſſed with the feare of God, is firſt very careful, that he offend not in the tounge: that there be no pride nor luſt in his eyes: that his ſeale neyther walke

Pj. 51.

Eph. 4. 24.



nor stand in the way of the ungodly: that his hands be free from bribery, oppression and all iniquity. And finally that all his members be instruments of righteousness unto God: and his conversation honest before the world: That his light may so shine before men, that they may see his good workes and glorifie his father which is in heaven.

God hath made as well the body as the soule. And therefore he is to be served, as well by the outward members of the body as by the inward abilities of the soule. He that saith by Solomon, *Sonne give me thine heart.* Saith also by Saint Paul, *present your bodies a living sacrifice.* And as there must be no strife among the members: so, neither must the soule and body disagree, But joyne sweetly, both as one in the Service of God. And therefore he saith *Glorifie God in your bodies and spirits* for they are Gods. And of all this, we must be constantly careful, so to set God alwayes before our eyes, and to have alwayes a good conscience both towards God and towards man; that when we come to give an accompt of our Stewardship we may with joy heare that comfortable approbation, of our Lord and Master *well done good and faithfull servant.* 1 cor. 6. 20.

But when the servant of God approacheth unto God, in his holy House; at his holy Table, to speake to God by holy Prayer, to heare him in his holy word, to give him thanks for received blessings, for health, food, rayment, manifold preservations, forgiveness of sinnes, the hope and expectation of the joyes of heaven, to begge all things requisite for

## Gods holy House

body or soule, to receive the *holy Sacrament* of the body and blood of his blessed Saviour thereby to be sealed to the day of Redemption: Then, as to be specially reverend and devoute in heart within; so, to expresse the same by such behaviour and respect without, as may shew the reverence and humility fuitable to, and becomming, the holy servant of the holy God, in so holy a businesse, in the holy place. And in all this there is no Superstition.

## C H A P. IX.

*Gods worship is to be performed with  
outward expressions.*



That in the common way of our ordinary conversation, we must conscionably serve God, as well with the members of our bodyes, as with the faculties of our soules, None, except peradventure some bruitish familists (a generation given over to a reprobate sence) will deny. But, I finde it beyond exception difficult, to perswade diverse men (who yet will seeme specially zealous to have God rightly worshiped) that in Gods worship there is any use of any more then the soule or minde alone: And that, because it is sayd *sonne, give*

*me thine heart.* And herein they deale with us, as the Papists do in another case. For, when we teach that a man is *justified by faith in Christ*. They presently charge us that we exclude workes as not requisite in a Christian. So, these men hearing us urge, that the members of the body must be used in the worship of God, except against us; as if we excluded the heart from this duty. But I would gladly request my bretheren to understand, that as being *justified by faith*, we labour to *shew our faith by our workes*, knowing that to be no true or lively faith, which doth not fructifie and bring forth *good workes*: So by the outward gestures of our bodies, we declare that worship which is in the heart, assuring our selves that there is no devotion in the heart of that man, who maketh no expreſſion thereof, in his outward behaviour. And whereas God saith *sonne, give me thine heart*. I conceive (under correction) that God dealeth herein, as a tender father, who seeing his sonne plunged into some dangerous gulph saith *sonne, give me thine hand*, not that the father intendeth to reskue onely the childes hand: But because, the hand is the gainſulleſt limbe, for the child to reach out, and for the Father to take hold on, to draw the whole childe out of danger: So almighty God, seeing his childe at a lamentable passe, ready to sinke to the bottome of hell; saith *sonne give me thy heart*. That so God, having gayned hold on the heart, may thereby draw the whole man to eternall safety.

There is such correspondency, and sympathy between the Soule and the body, as maketh to accord

Eze. 1. 21.

one with an other, like thoſe Creatures and wheels, mentioned by the Prophet Ezech. *when thoſe went, theſe went; when thoſe ſtoode, theſe ſtoode: when thoſe were lifted up, theſe were lifted up: for, the ſpirits of the living Creatures was in the wheeles.* So, may I well ſay: when the Soule moveth forward in devotion towards God; the body will not be left behinde, but will beare the Soule company. If the Soule in humility be dejected: then the body with a bare head, a bowing waſte and bended knees, is in all geſtures of ſubmiſſion. If the Soule be elevated and encouraged by deſire and hope towards God: then the eye looketh up, and the hand is lifted up towards heaven, expreſſing outwardly the inward diſpoſition of the Soule. And on the other ſide every man findeth in his owne experience, that his Soule doth ſympathize with the temper of his body. For, if the body be tired with labour, the minde becometh heavy and dull. And do wee not perceiue plainly, that when we betake our ſelves to our knees for prayer; the Soule is humbled within us, by this very geſture? And when when wee lift up our hands and our eyes towards God, wee feele an elevation of the Soule alſo towards the throne of grace.

There is an inſtance in the booke of Exod. which fully illuſtrareth this point. For when *Iſrael* was in fight with *Amaleck*, *Moses* *Aaron*, and *Hur* went up to the top of the hill. And it came to paſſe when *Moses* lift up his hand, *Iſrael* prevailed: And when he let downe his hand *Amaleck* prevailed. Shall we thinke that

that there was a charme in this his holding up and letting downe of his hand? Is it not manifest, that *Moses* was heard at his prayers to God, for his people? and that, as his handes were borne up, his soule did beare up also, in the greater measure of zeale and faith whereby his prayer became the more powerfull? *per hoc ostenditur sue orationis efficacia. i.* by this is manifested the efficacie or force of his prayer. *Nec contra Amalechitas, tantum vis armorum, quam Moyses valuit oratio. Ut enim elevasset manus ad Deum vincibatur Amalech: remissa vero & dejecta vinol faciebant Israel. i.* The force of armes was not so powerfull against *Amaleck*, as the prayer of *Moses*. For, as he lifted up his hands, to God, *Amaleck* went by the worst: but if his hands setled or fell downe, *Israel* tooke the foyle, *St. Aug.* speaketh to the same effect. And may we not conceive that *Saint Paul* meaneth the same thing, when he will have men at their prayers to lift up pure hands? A learned interpreter speaketh full home to this purpose saying, upon that text. *Voluit hoc symbolo significare vim orationis. Elevatio enim manuum contentionem orationis, remissio manuum remissionem orationis adumbrabat. Elevans manus elevabat & mentem, & intendebat in Deum: Cum vero lassus remittebat manus remittebat & orationem. i.* He would by this symbol set out the force of prayer. For, the lifting up of his hands did signifie the earnestnesse of his prayer and the setling of his hand the slaking of his devotion. In lifting up his hand he rowsed up his spirit, and dealt with God the more fervently: but when

*Orig. in num. hom. 13.*

*Ser. de rom 93.*

*1 Tim. 2. 8.*

*Cornel. a lap.*



when growen weary he let fall his hand; then he cooled in his prayer.

As for my part. Whensoever I see any man using outward reverence, in the act of Gods worship; I shall judge him to be the more devoute within, by how much the more he doth outwardly expresse, in reverenced gestures: Neither can I ever be perswaded, that; that man is inwardly affected with reverence, towards God: who doth not outwardly declare the same, by the reverend behaviour of his body. For as *Aquinas* alleadgeth out of *S. Aug. Exterior cultus est confessio quedam cultus interioris. i. The outward worship is a certeine confession of the inward worship.* Wee cannot deny, but that men may make a faire outward shew of holinesse and devotion when they are most foul within, through hypocrisie and prophanelle: as the Pharisies made long prayers; whilst they intended to devoure widowes houses. But yet, let me prevent or represse insolent censures, with the words of *St. Paul: Who art thou that judgest another mans servant?* Thou dost with thine eyes see reverence, in the outward behaviour? Thou seeest not what is within, in the heart. But *Christian charity believeth all things and hopeth all things:* and requireth that wee judge the best, according to the outward appearance. God only is the judge of the heart, weare to judge according to what wee see: and not according to what we see not. Wee are taught to be devout and reverend, both within and without. And to performe worship to God not with the body alone nor with the Soule alone;

1.4.2a. 7. 94.

Ro. 14. 4.

2 Cor. 13. 7.

alone; but with body and Soule both : that so wee may not seperate *those, which God hath conjoy-  
ned.* No doubt, but there is too often an outward shew of much devotion and reverence, where there is none or very little within. For, impiety can dissemble. Sathan can change himselfe into an Angell of light. The wolfe can put on *Sheepes cloathing.* But there can be no inward reverence or devotion in the heart; which doth not shew it selfe outwardly (except peradventure when some perplexing terrour, may for a time make a Christian man discover humane frailty) for, true Religion loveth not to dissemble. The Angell of light will not transforme himselfe into a Divell of darkenesse: nor will the sheepe cloath it selfe with the skinne of a wolfe. And the man which hath a devout and Religious heart, will not seeme prophane, but will declare his piety and probity outwardly, by the holinesse of his workes in his conversation and by the reverendnesse of his behaviout in the worship of God.

The Schoole-men make a threefold act of adoration: whereof the first is in the understanding, apprehending and conceiving the excellencie of the object, or that which is to be worshiped. The second in the will, inclyning and disposing a man, to honor, that object. And both these they call inward worship. The third act is the expreession of that inward apprehension and inclination, by sensible signes, as, by word, deede, or gesture, and this they call outward worship. *Ex duplici natu-*

Pined in 3.  
q. 25. ar. 2.

*ra Compositi sumus intellectuall & sensibili. Dup-  
plicem adorationem deo offerimus: Spirituale, qua  
consistit in interiori mentis devotione & corporalem  
in exteriori corporis humiliatione.* Wee consist of  
a two fold nature, intellectuall and sensible. Wee  
performe to God a two fold worship: The one  
Spiritual, consisting in the outward devotion, of the  
minde; and the other corporall, in the outward  
humiliation of the body.

Object.

*Josh. 4. 24.  
1 Tim. 4. 8.*

But here, my brethen are ready to tell me, that  
by these words of *Aquinas*, what is done by the  
body is but a corporall worship: and that the spi-  
rituall worship consisteth in inward devotion, and  
then they urge the words of our Saviour, saying,  
*God is a spirit*, and must be worshipped *in spirit and  
truth*, whereto they adde the words of St. *Paul*:  
*bodily exercise profiteth little.*

Ans.

It may be thought, by these words, first, of Saint  
*Paul*, that bodily exercise doth profit some thing:  
though but a little: and we are not to neglect  
much more to abhorre that, which may afford the  
least furtherance, in the way of Godlynesse, and  
in Gods worship. But, if my brethren tell me,  
that I do much mistake the meaning of the word,  
little in this text: I must tell them, that they in  
thus applying it, to our behaviour in the worship  
of God, do much more mistake, and fearefully  
wrest the words, *bodily exercise*; Concerning the  
meaning whereof, Interpreters do not readily a-  
gree. But, this I am sure of; that of all the Inter-  
preters which I have seene (and I have purposely  
made

made some search) not one doth understand them of those gestures of the body in Gods worship which we now treat of. And it is manifest that the bodily exercises whereof *S. Paul* speaketh, are such as he setteth in opposition unto true godlines: and yet such as, wherein foolish people, perverted by hypocrites, and guided by idle conceits, and no better then old wives fables, do place Religion.

Abstinency from *meate and from marriage, v. 3.* unto which we may adde, long and frequent watchings, pronouncing of long and many prayers, lying on the cold ground, wearing haire cloth, and the like, with such kind of disciplining of the body may profit something as they may be used. For, *S. Paul* deemeth those people happy, in regard of the *present necessity*, which were unmarried. And he alloweth those which are married, sometimes, and upon some occasions to withdraw one from an other, that they may the better dispose themselves to fasting and prayer. Watching fasting, and such other chastisings of the body are also of profitable use, to tame the flesh, and to bring it into subjection to the spirit: and so to make the whole man the fitter for devotion. But if men place true Godlinesse, to consist in these very exercises, and so conceive with themselves, that whilest they performe them, they are *eo nomine*, for that alone, very good people, though otherwise they live in the custome and practise of foule and known sinnes: then shall they finde that their bo-

Cor. 7. 26.

*dily exercises do profit little* : that is nothing at all, and that in vaine have they wearyed themselves therein. And so; if a man thinke that though he neglect the true duties of godlinesse; he is yet a godly man; because he is very exact in all the gestures of outward reverence in Gods worship : I paralell that man with an other sect of hypocrites, whose whole godlinesse consisteth, in going to to some selected Church, and in being present where a Sermon is : though in the meane time, they learne nothing and practice as little of any true godlinesse. Both these sorts of men I acknowledge to be an hypocriticall and superstitious generation both alike. And of them both I say that *they have a forme of Godlines : but deny the power thereof.*

Though then *bodily exercises* profit not those, who place their whole Religion and goodnesse in them, as they are meer bodily actes. Yet are they not unprofitable for Christian men, who make the right use of them, either to tame *the body* and to *bring it into subjection*, by fasting, sackcloth and ashes and the like; or to make outward expression of inward devotion : as by bending the knee, bowing the body, lifting up the hands and eyes and such like gestures in Gods worship.

As for the wordes of our blessed Saviour: *God is a spirit, and must be worshipped in spirit and in truth.* I aske those men, which alledge them against outward reverence; what they will say to holy and devoute *David* when he saith : *O come let us*



*let us worship and fall downe and kneele before the Lord our maker?* Doth not the spirit of God here require the gestures, of bowing downe and kneeling to be used in Gods worship?

But for further satisfaction herein we will spend a few lines (though one would thinke words needlesse in so cleare a case) in the exposition of our Saviours wordes. Wee therefore give our brethren to understand, that the word *Spirit* in scripture hath divers significations, as i. The regenerate man is called the *Spirit*. Matth. 26. 41. *The Spirit is willing the flesh is weak* 2 The will or inclination. 2 Cron. 36. 22. *The Lord stirred up the Spirit of Cyrus.* 3 The courage of a man. Josh. 5. 1. *There was no spirit in them any more because of the children of Israel.* 4 Understanding and knowledge Dan. 5. 12. *An excellent Spirit and understanding and knowlege were found in Daniell.* 5 Doctrine or teaching 1 Joh. 4. 1. *Beleeve not every Spirit but try the Spirits.* So then, take the word *Spirit* in any of these significations and it will nothing hinder the use of corporall or bodily gestures in the worship of God. For, to worship God in *spirit*, is to worship him with a regenerate or new man which after *God is created in righteousness and true holynesse* Eph. 4. 24. It is no compassing of Gods Altar, without *hands washed in innocency* Ps 26. 6. no praying to God without pure handes lifted up. 1 Tim. 8. No coming into the marriage feast *without a wedding garment.* Mat. 22. So, it is not for any to performe the holy act of worship, to the holy God, that is

not regenerate and holy and will so worship *in spirit and truth*. i. in true holinesse. For, God requi-  
 reth *such to worship him*. 2. *God must be worshiped in spirit*. i. with a willing ready and chearefull mind  
*Deborah* in her song *Judic. 5. 2.* doth prayse God for  
 the people *that became so willing*. And 1 Pet. 5. 2.  
 Gods flock must be fed, not by *constraint but wil-*  
*lingly* and so, Gods worship must be performed  
 in Spirit; that is, *willingly*. 3. *God must be wor-*  
*shiped in spirit*. i. Not faintly and droopingly:  
 but courageously and zealously in the *feruency* of  
 the spirit as Rom. 10. 11. 5. *God must be worship-*  
*ped in spirit and in truth*. i. with understand-  
 ing and knowledge, rightly informed. Lastly  
*God must be worshiped in spirit and truth*. i. Guided  
 by the holy spirit of God: as all the sonnes of God  
 are led by the spirit. Rom. 8. 14. which *leadeth un-*  
*to all truth*. Joh. 16. 13. And this is home to the  
 text *in spirit and truth*; when in Gods worship we  
 so make use of either body or soule as by Gods  
 word and spirit, wee are thereto directed. Cor-  
 porall actes may be done in the Spirit as our Savi-  
 ours going up to the mount. *Mat. 4.* was a Cor-  
 porall act, and yet it was done in the Spirit: For,  
*he was led by the Spirit* v. 1. And to this effect are  
 the words of the Schoole-man cleare and full, in  
 in the place before alledged, *Adoratio Corporalis*  
*in Spiritu fit, in quantum ex spirituali deuotione pro-*  
*cedit, & ad eam ordinatur*. i. Bodily worship is  
 done in the spirit, in as much as it proceedeth from  
 spirituall deuotion, and is made to serue thereun-

to. When our brethren Pray or Preach, do they not use a bodily member, *viz.* the tounge, to expresse themselves withall? The using of the tounge is a *bodily exercise*, as well as the bowing of the knee. And yet, I hope, they thinke that they do both Preach and Pray in the spirit. Are not eating and drinking *bodily actions*? And yet I trust wee do eate and drinke in the spirit: when wee do it in the feare of God, and (as St. Paul adviseth) to *Gods glory*. Wee read in Rev. 4. v. 10. of foure and twenty Elders, who *fell downe on their faces & worshipped him, who liveth for ever*. Shall wee say that they woshiped not in *spirit and truth*, because they used a gesture of humilitie and reverence in falling downe upon their faces? It is lamentable to behold men pretending sincerity and love of trueth, thus perversly wringing Gods holy word and willfully shutting their eyes, against so cleare light of so manifest a truth.

1 Cor. 10. 31.

When the knee is bent, the body bowed or the hand lifted up devoutly unto God: these are indeede *bodily exercises* or actes done by the members of the body, as outward expressions of inward devotion: but no acts of Superstition.

C A P.

## C H A P. X.

*The severall gestures used by Gods Servants in  
his worship are all free from Superstition.*



WE have hitherto made search, in  
and about the house of God, for  
place of Christian assembly, wee  
have carefully pryed into every  
nooke and corner thereof, and ob-  
served the Servants of God, performing worship  
unto God, so as their inward devotions are de-  
clared and expressed by their outward gestures and  
demeanures; God being so worshipped by their  
whole man, body and Soule. But in all this wee  
have found *no Superstition*. But *all things decently and in good order*.  
Come we now and examin those outward demean-  
ures, gestures and expressions, severally and per-  
ticularly: And all that wee do in our Churches in  
their distinct formes and postures: least yet, un-  
der any of them, some peece of superstition be par-  
adventure concealed, and here I must confesse,  
some evill *Surmisers* have unjustly caused much sus-  
pition: For, our justification therefore and the  
manifesting of truth to Gods glory, *Come and see  
all that is done in our Churches.*

Wee

Wee confesse our finnes unto God. Wee begge pardon at the hands of God. Wee give God thanks for what wee have received. Wee crave from God what wee stand in need of. Wee remember the afflictions of all distressed people, with our prayers for them all, and our almes to the poorer sort. Wee read, and heare read, the holy Bible and godly expositions, homilies and sermons, whereby the ignorant are instructed, the unruly admonished, the backward exhorted, the hard-hearted corrected, the feeble encouraged, the afflicted conscience comforted. Wee administer the Sacraments of Baptisme and the Lords supper. Is any of these any superstitious act? Our scrupulous brethren allow all this. But then thus they take exception.

In your very entrance into the Church, you put off your hats and kneele downe and pray: as if either God were not in other places: or, that wee might not pray, but in the Church.

If we taught men, that they ought not to pray anywhere else, but in a Church, or place consecrated: or that we did not use to pray in any other place: then, there were some cause to object this against us. But we are in our Churches, from time to time called upon, to pray continually, and in all things to give thanks. Is it not thus extant in our booke of common prayer? It is very meete right and our bandden duty, that we should at all times and in all places give thanks to thee O holy father, Lord of heaven and earth. Is there not in that booke speciall service to be used in privat houses, at the bed side of



sick people? Is not the booke it selfe free and vendible, by every Stationer, not only for the publick worship in Churches: but also for the use of every private man in his own house? Be there not also plenty of other bookes in print, of formes of prayers to be made unto God, upon severall occasions at any time, in any place, by any man, whose soule is possessed with so good devotion? And therefore it is plaine, that our devotion and discipline doth not therefore incline us to pray, when we come within a Church, as if we held that the only place, where a man may pray: but for that the Church is an house of prayer (as we have already shewed) this very place putteth a man in mind, and calleth upon him, there specially, to pray: in so much that it is a place purposely set apart, for that very end and purpose: that what soever a man doth elsewhere, yet here he should pray because this is the house of prayer. We uncover our heads in the Church: as in the presence Chamber on earth, of the King of heaven and earth. And when we pray, we kneele, because kneeling is the gesture of humility, becomming a man who preferreth his petition, to the God of heaven.

*Concil. Gangr.*

In the fourth Century, a time abounding with prodigious heresies, arose one *Eustachius*, who, among others of his prophane opinions, wherewith many became infected, maintained: that Churches and meetings therein are to be despised. *Damasceus* and Saint *Augustin* mention this to have been the heresie of the Messalini otherwise called *Euchites* and

and *Enthusiastes*, who also had some an opinion of Baptisme and the Lords supper, as that they held them altogether uneffectuall and unprofitable: as *Theodore* reporteth. *Turrecremata* telleth us, that the fraticellian heretiques a most impure sect, maintained among other things, *Ecclesiam non plus valere ad orandum: quam porcorum stabulum* i. That the Church awaylerh a man for prayer, no more

• then a swine-sty. O my brethren, conforme not yourselves to the abominable fancies of these filthie dreamers, odious to God, and in the judgment of the Church damned heretiques.

*Dm. de heres. 8*  
*Aug. Serm. contra*  
*Arrianos.*  
*l. 4. c. 11. de*  
*eclius. c. 37.*

To pray, is no superstitious act. To pray kneeling is no superstition. To pray in a Church, as we shewed cap. 4. is no superstition. To use reverend gestures and behaviour of humility, in the presence of God, is no superstition. To repute the Church to be Gods house is no superstition. Therefore, for a man entering into a Church to put off his hat, and being come in, to kneele downe and to pray to God, are no superstition but pious acts of christian devotion.

You have so many severall gestures and postures, sometimes sitting, sometimes kneeling, sometimes standing, sometimes bowing. Why may not men use what gestures they please: so that the heart be right?

I have already shewed that a reverend heart can not but produce reverend demeanure in Gods worship. And yet further to answer this cavill, I say, It is not inough, that our gestures be reverend and

Oh.

Ans.

sober, in the generall, except also they be fureable  
 and fit to expresse the present age, whereto they are  
 applyed. And first, for sitting. If humane frailty  
 specially in aged people, could endure it) sitting  
 would not at all be used in the house of God; spe-  
 cially during the holy busynesse of Gods service.  
 But in consideration of the infirmity of flesh and  
 blood, Rest is sometimes requisite: least too  
 much weakenesse either diminish or disturb  
 devotion. Therefore, the indulgence of the  
 Church permitteeth us, to sit whilst the mini-  
 ster is reading or expounding any part of the  
 word of God for our instruction: and while  
 doctrines are taught and applyed for our fur-  
 ther edification. But when we come to utter an  
 hymne or petition, then the minister, who be-  
 fore spake unto the people, doth now joyn with  
 the people: and both minister and people, with  
 one heart and voice, joyn in a language to al-  
 mighty God. And therefore, compose themselves  
 to a posture of sollemne adoration and worship:  
 which I never knew sitting to be: neither do I  
 thinke that any president can be found in all the  
 whole Bible, of any either Congregations assem-  
 bled on persons in privat, sitting at their sollemn  
 worship of almighty God. We find in the revela-  
 tion God described upon his throne: and foure  
 and twenty Elders, wearing crownes, sitting up-  
 on so many seates, round about the throne. And  
 anon, those Elders betake themselves to worship  
 him that sitteth on the throne. But now they keepe  
 themselves

Apoc. 4.2.

themselves no longer on their seats: when they are to performe the act of solemne worship. But *they fall downe before him that sate on the throne, and cast their crownes before the throne saying, Thou art worthy O Lord to receive glory &c.* So also cap. II. ver. 16. there are 24 Elders, *who sit before God, on their seats.* But when they worship they *fall downe on their faces.* We read also of some that worshipped God standing. So did the publican *standing a far off, he said: God be mercifull to me a sinner.* And a great company whom no man could number, *did stand before the throne, in the sight of the Lamb and cryed with a loud voice saying: Salvation from our God which sitteth on the throne.* And therefore we give glory to the father *same and holy Ghost: or recite some hymne, appointed by the Church to be pronounced by the Minister and people joyntly, to glorifie and praise God withall standing; both in imitation of these examples, and also accompring it the more reverend gesture then sitting* (which we never finde used in the solemne and publique worship by Gods people. And in all this no man can point our any Superstition.

Luc. 18. 13.

Apos. 7. 3.

Againe, we use the gesture of standing, when wee publickly rehearse the articles of our faith, or attend unto those choise portions of the Gospell appointed for their speciall times and occasions. And both these are the same: For, the Creede is the breviate of the Gospell, and the Gospell is in the Creede or the articles of our Faith at



large. At the rehearsing of the one, and at the reading of the other, we stand up. The reason is, to signifie and expresse hereby our resolution and readynesse to stand, and persevere to the end, in this Faith, which we do professe. And this expression is according to scripture: which by the metaphor of *standing* setteth out Christian fortitude and perseverance as Rom. 5. 2. *we are by faith admitted to this grace wherein we stand.* And cap. 11. 20. *Thou standest by faith.* So 1 Cor. 16. 13. *Stand in the faith.* And 1 Pet. 5. 12. *This is the grace wherein yee stand.* So then, we by this gesture of *standing* at the Creede or Gospell, professe our constancy or perseverance.

Ob.

But when the scripture speaketh of standing in grace or in the faith, it doth not intend a bodily but a *spirituall standing.*

Ans.

It is very true. And when wee by our bodily standing do professe our spirituall standing, we do herein no whit swarve from the meaning of the Scripture: But what the Scripture expresseth in word, we declare by a gesture, of the same signification. And so, in this is no superstition.

One would think that no body should be so absurd, as to dislike the gesture of kneeling in prayer. But because I have seene with mine eyes, and that not seldome, whole troops of men and women, and those not of the meanest, in the time and place of divine Service, while prayers and supplications were made unto God, sit all the while, I think not altogether needlesse, to free the gesture of



of kneeling in Gods worship, from all suspicion of superstition. And that by precept, practise and reason, For precept take the words of the Psalmist *Ps. 95. 6.* *O come, let us worship and fall downe, and kneele, before the Lord our maker.* For practice we will looke upon the farest president. Our blessed Lord and Saviour *Jesus Christ kneeled downe and prayed.* *Luc. 22. 41.* If men will be ruled by reason, they will not, when they are to petition the King, of Kings, omit such a gesture of humility, as kneeling is, being the most suitable for a man at his prayers, and for this cause we kneele at the holy Communion receiving; whereat, we both lift up thankfull hearts unto God, for the death and resurrection of *Jesus Christ*: as also beg of God, that by the merites thereof, *our bodies and Soules may be preserved to everlasting life?* It is not denied, but that a man may pray sitting, walking, standing or layd along: For we ought to pray *alwayes.* But when a man betaketh himselfe to a set exercise of prayer, and that specially, in the publique Congregation, kneeling is the fittest, and no Superstitious gesture.

But, though divers things in use with you in your worship, might in themselves be something indifferent and tollerable, yet there are some gestures used in your Churches, very offensive to weake Consciences and therefore ought to be forborne. *Ob.*

How weake the consciences of these men be, I must leave it to God to judge of. But I must needs

needes thinke that their fancies are strong whilst they will not beleewe, but that they have better knowledge then their teachers, and more wisdom then their Governors. For, they will prescribe, what the minister must teach, and how, both Church and Common-wealth must be ordered. And wherein their Ministers teach, or their Governours Command, otherwise then they like of, they will slight the one, and disobey the other. But, to come to the point. What is that, which is so offensive above the rest. Let it come forth: and shewe its Superstitious face: that when wee see it to be such wee may abhor it thereafter. It is, as I am told (for else I should never have magnified it) The bowing which wee use at the name of *Jesus* and at the Communion Table.

Phil. 2.10.

For, as the name of *Jesus*, the plaine text telleth me: *that every knee shall bow thereto.* But forward people thinke to evade the authority of this text, by saying, that the word *Name* doth in scripture sometimes signifie power. And this wee deny not: and wee acknowledge further, that it also signifieth divers other things, as, fame or renowne 2 Cro. 26. 8. *His name went forth to the entrance of Egypt.* So it signifieth also Posterity Deut. 25. 7. *My husbands brother refuseth to raise up a name unto his brother.* It is taken for memory or remembrance El. 56. 5. *God will give the eunuchee in his house a name.* But now what of all this? will they say that the reverence mentioned in the text

Philip.

Philipp. 2. is to be given peradventure to the power, renown or memory of the sonne of God: and not to be done, when wee heare him named by the name *Jesus*. But then, here would I know of them, which of these, *power renowne or memory*, shall I conceive to be meant in this text by the word *Name*? If they say, his power, then I aske why not his renowne? If they say his renowne, then why, not his memoriall? For, the word *Name* doth in Scripture, by a trope, signifie every one of these. And when we leave the proper sence of any word in Scripture, wee must shew some necessity why we do so, and make it plaine, that it must be taken in that significative sence, which we give therof. It is not inough to say, such a word is in some places taken in a figurative sence De doct. Chr. l. 3  
c. 10. and therefore I will so understand it here, and where I list besides. St *Austine*, dealing with such loose expounders of Scripture, saith *Nihil facilius est quam dicere Tropus est: figura est, modus quidam dicendi est, Hebraismus est.* It is an easie matter to say, it is a Trope: It is a figure: It is a certaine forme of speech: It is an Hebraisme. And therefore he giveth this rule. *Oratio figurata est; quæ proprie intellecta, nec ad fidem nec ad dilectionem nec ad ullam edificationem accommodari potest.* Then is the speech figurative, when it cannot be made to serve, for either faith or charity or any edification, in the proper sence of the words. *Illyricus*, that one of the centuristes, well knowne to be no freind to Superstition doth among the rest of his rules,

De rat. cogn.  
Sacr. lit.

for the right understanding of scripture, give this for one. *Verba sacrarū literarū proprie accipienda sunt, nisi loci sensus in aliquā fidei articulū propalā incurrat.* i. The words of holy Scripture are to be understood in their proper sense: except that so; the meaning of the words do directly fall foul upon some articles of faith. And in another place he thus adviseth. *Ne querat aliquis umbras aut sectetur somnia allegoriarum, nisi manifesta sit allegoria; et literalis sensus sit aliquin inutilis aut absurdus.* let not a man hunt after shadows or dreame of allegories, except there be a manifest allegory: And that without an allegory, the literall sense be unprofitable and absurd. And to this point a learned Councerman of our own speaketh home, saying *Allegories are to be admitted, when the words stand against common reason, analogie of faith or good manners.*

Perk. in Gal. 4.  
24.

Let us consider these rules, and see, if there be any necessity that the word *Name*, in the text to the Philipians, be understood in any other then the proper sense. Is it against common reason, Faith, Charity or good manners, so to understand it? Or is it against the scope of that place, or of any other part or peece of scripture, for me to bow my knee, or to expresse reverence, by any seemly outward gesture, when I heare my blessed Lord and Saviour named by his proper name, *JESUS*? How then dare I suffer my fancy, here to leave the proper use, and to devise a figure: as if I might worke the Scripture, like a nose of waxe, as I list my self? I will here adde one rule more which

we



we have from Saint Hilary. *Optimus lector est, qui dictorum intelligentiam expectat ex dictis, potius quam imponat, et retulerit potius quam attulerit: Neque cogat id videri dictis contineri, quod ante lectionem praesumpserit intelligendum.* i. He is the best reader of Scriptures, who lookes for the meaning of the words in the words, rather then putteth or imposeth a meaning upon them: who fetcheth the sense from the words, rather then bringeth it unto them. And who enforceth not that to seem to be contained in them, which he presumed to find there before he read them.

If any man will contend that yet there is an allegory in that text, because *knees* are there ascribed to things in heaven and things in earth and things under the earth. I answer, that when knees are ascribed to things which properly have none, there, necessity enforceth us to acknowledge a figure. But the Son of God our blessed Saviour hath a name, even the name *J E S U S*, in the proper sense. And men have knees, not figuratively, but properly. Therefore it is without any figure, to say, that men having knees naturally, shall bow those knees at the name *J E S U S*, which is not a metaphorical but the proper name of the Son of God. And so there is no necessity to seeke a figure in that text in the word *name*, or in the word *knees*, so farre as the duty concerneth man. But it is very dangerous, against the faith of a good Conscience, and against the true rules of right interpreting the Scriptures, thus to rove at figures and to imagine



allegories where we need not : and upon bare uncertain conjectures, not knowing certainly, what to stand unto.

Object.

But by this bowing at the name of *Jesus* we shall magnifie the *Son* above the *Father* and the *holy Ghost*.

Ans.

No such matter; but we shall honour the *Father* in the *Son* : For so saith the text, that this is done to the glory of *God the Father*. And seeing no man can say that *Jesus* is the *Lord* : but by the *holy Ghost* : Let us never feare, that, that respect which we do to our Saviour, by the instinct and direction of the *holy Ghost*, can be any diminution or disparagement to the *holy Ghost*. Will any man say, that the blessed virgin *Mary*, did disparage either the *Father* or the *holy Ghost*, when she said : *My spirit rejoiceth in God my Saviour*?

Luc. 1. 47.

Quest.

But why then is this reverence done at the name of the second person, more then at the name of the first or third?

Ans.

Because that, not the *Father* nor the *holy Ghost* but the *Son* made him selfe of no reputation and tooke upon him the shape of a servant and became obedient to the death, even the death of the *Crosse*; therefore *God* hath exalted Him and given Him a name above every name that at the name of *Jesus* every *Knee* should bow.

Phil. 2.

Quest.

Shall I reverence a word or bow to a sound of letters?

Ans.

We bow to and worship, not the word, sound or letters : but *God*, thereby expressed. The word is our Remembrancer, to put us in mind

minde of the duty which we owe to God our Saviour.

Why is this special reverence done at this, more then at any other name of God?

Quest.

Every name of God is reverend and holy. But whereas a sinfull man shall find terror, in other names of God; expressing his Majesty, Power, Justice and the like: This is the only name of God which fully fetch out unto us the mercy of God to eternall salvation. For, therefore is he called Jesus, because he shall save his people from their sinnes. And, there is no other name under heaven given, whereunto we must be saved. For so much therefore, as in this name we find the greatest, yea unspeakable Comfort: It is agreeable to good reason, that we be by this name stirred up and affected with unspeakable joy within: and that we make expression thereof, to the glory of God, by devout outward reverence.

Ans.

Matth. 1. 21.

Eur. 4. 12.

I would, my brethren which are so scrupulous in this point, would, without prejudice, read the learned and cleare treatises, which are extant on this argument: and specially that exquisite peece of that most learned and judicious Bishop Andrews. And that, (setting aside their causelesse quarrell, against his being Lord Bishop) they would weigh his reasons with an humble spirit, and an heart lifted up to God, through Jesus Christ to be guided by that Spirit of truth, which our Saviour promised to send, to guide us all, into all truth. Then I make no doubt, but they would soone see, that in

Joh. 16. 13.

bowing the knee to God, at the mention of the name of *Jesus*; there is no Superstition.

Ob.

But you call the Communion table an altar: and you adore it, by bowing and doing reverence thereunto.

Ans.

We are not by any Canon or rule (that I know) required, to call it an altar. And the now Lord Bishop of *Elie* (a man specially zealous to restore Gods publique worship to the primitive lustre) in the articles which he lately exhibited, in his visitation, when he was Bishop of *Norwich*, doth not at all call it by the name *altar*; but sometime the Communion table; and sometime in the words of the Fathers *the holy Table*. And yet, it hath anciently been called indifferently, by either name, *Altar* or *Table*: and may indifferently beare either name: as is abundantly cleared of late, by divers learned penmen; who have eased me, from any labour in this point: and are sufficient to satisfie any reasonable spirit.

Chrys. Nyssen.  
ἐπεὶ τὰ αὐτὰ

Coale from the  
Altar. Altar.  
Christianum.  
Εὐρισχέτω.  
Antid. Lincol.

Neither know I any particular or oppositive law enjoining us, to bow at the *altar* or *Communion table*. Yet the devotion of those which do practice it, being grounded upon the custome of the Catholick Church of *Christ*: is (in my poore judgment) not only justifiable but also commendable. For what is there to be said against it? It is superstition, in Gods worship, to bow or do reverence to any creature.

Ob.

Ans.

Wee do not bow, to the table: but, at the table as a man in his own house praying, either in his clo-

gniwod

8 I

set

set by himselfe or in some roome amongst his family, kneeleth at his chaire or table is not sayd to kneele to his stoole or table. So, we, that bow at the Communion table, do our reverence there, not to the table, but to God, at the table.

And why there more then any where else?

Quest.

Ans.

I answer first, by such another question. Why not there as well as any where else? what is there to forbid me to do my duty reverently unto God in that place? Againe I aske my brother, why was Moses commanded *Exod. 3. 5* at the fire bush *to put his shooes from his feet*, rather there, then in any other place? I hope he will answer me with Gods own reason and words *viz. because the place was holy ground*. Then I ask once more, what made that place holier then an other? will it not be confessed to be, Gods speciall presence, there specially manifested in the voice that spake and the fire which burned not the bush? All this is cleare and undeniable. And from hence then, thus it followeth necessarily *A place where God by speciall signes manifesteth his speciall presence, is more holy then any other place*. (though not in nature, yet in use and relation) And there, men are to demean themselves with speciall reverence therefore. But the Communion table is a place, where God manifesteth himselfe, specially present, in the Sacrament of the body and blood of our Lord and Saviour *Jesus Christ*. And therefore men ought there to demean themselves with speciall reverence, towards God, there specially present. For, when a man

con-



considereth the love of God in *Jesus Christ* sealed unto him, by the body and blood of Christ, whereof the Communion table doth specially put him in minde, as being a table specially set up, and set apart, for that banquet, then the heart (if it be right) is lifted up in reverend thankfulness to our mercifull God: and the body boweth, to expresse that reverence and thankfulness, which the heart conceiveth.

Ob.

If the Sacrament were always on the table, then, this argument might have some shew of reason: but we see men bow, when nothing is on the table.

Ans.

The Communion table, being, appropriated for the Service of the Communion retaineth still its relation to that Sacrament, and still calleth upon us, to remember the love of God to us, in the *body and blood of Christ*: and therefore, to be reverently thankful. And so it continueth still an *holy Table*: in the regard of the holy things, which belong unto it, though they be not really present upon it.

Gen. 28.

If this matter of permanent relation, seemeth harsh to any: let him consider a passage in the book of Gen. where the case is thus: God in a dreame exhibitch unto *Jacob* special signes of his special presence, in that place where *Jacob* was then sleeping. In the morning *Jacob* awaketh. But then, there appeareth not any of those signes. And yet, in relation to that presence of God, which had in the night before appeared unto him, in those signes,



signes he saith *Qum deadfull is* (not vras) *vhs*  
*place is in* (not was) *the house of God*. Is the place  
 now the house of God, and a place to affect *Isaac*  
 with dread, though the signes be not present upon  
 the place? And shall not the Communion table be  
 still the table of God; and an holy Table to affect  
 us with reverence, though the sacrament be not al-  
 wayes actually on the table? Did not our Saviour  
 call the Temple an *house of Prayer*, and not al-  
 low it to be still an house of Merchandise? Nei-  
 ther might it serue the turne of the money chal-  
 lengers to save them from the whip, & to have said  
 we will not trade in the Temple. In the time of  
 Sacrifice or of Prayer or of Preaching, but only  
 when the Service is ended. For the Temple is al-  
 wayes an *house of prayer*: whether men be there at  
 Prayers, or not. And so the holy Table is alwayes  
 the *Communion Table*, or *Table of the Lord*, whether  
 the Sacrament be upon it or not. Doth not our  
 Saviour also tell us, that he which sweareth by the  
 Temple, sweareth by him that dwelleth in the Temple?  
 The Temple was ordeined for the worship of  
 God. And therefore God dwelled in the Temple  
 in speciall manner. *Idcirco iurans per templum ju-  
  
rat per Deum qui colitur in Templo. 11.* For that very  
 cause, he that sweareth by the Temple sweareth  
 by God which is worshipped in the Temple: Will a-  
 ny body now be so idle as to say, that this rule doth  
 hold, if a man sweare just then, when they are at  
 Prayer, or at Sacrifice in the Temple, and not else;  
 but that a man swearing by the Temple, when the

Matt. 13. 21.

13.

Service is done, doth not sweare by God? Is it not  
also in the same Chapter sayd, By the same sacred  
mouth that he which sweareth by the Altar, sweareth  
by it, and by all that is upon it. Should he not now  
fliew himselfe fencels, who should say, that this rule  
holdeth only so longe as there is any Sacrifice  
or Oblation on the Altar and no longer? This  
were right to follow the prophane sense of strang  
people in this age, who imitate or comply with  
the filthy Eraticallians, before mentioned, which  
allow no difference, betweene a Church and a  
Barne, when Service is ended: or betweene the  
Communion Table, and their own common ta-  
ble, when the administration of the Sacrament is o-  
ver. But know we, who in duty and humility  
submit our selves, to be taught by God, in his holy  
words, that as between God and the Temple, be-  
tweene the Oblation and the Altar, in the old  
Testament: so now between God and the Church,  
between the Communion table & the *body & blood*  
*of Christ under the Gospell*: the relation doth con-  
tinue. So that, whensoever the holy table com-  
meth into our eyes, it ought to put us in minde, of  
the mercy of God, in the blood and merit of Je-  
sus Christ. And shall not then this object beget  
thankfullnesse and reverence in my heart? Or may  
not that reverence which is conceived in mine  
heart be expressed in the gestures of my body? we  
do reverence at our entrance into the Kings  
Chamber of presence, and at the while we are there,  
and specially when we come neere the chaine of  
state.

state: though his Majesty be not there in person. And our brethren do not call this Superstition. But let them then tell me. Should we not much more do so, when we come into the Church, which is the presence of God: and while we are there, and specially when we approach the holy Table? But they tell us, that it is not the like reason; because the one is Civill and the other a Religious reverence. Whereas, if their reason could reach it: or if their frowardnesse would acknowledge it, the reason or argument is most strong, and drawne *à minori ad maius*, from the lesser to the greater thus: If we reverence a King, who is a mortall man, at the symbols of his Majesty: and memorials of his Sovereignty: how much more the God of heaven, in our entrance into his house and drawing neere his holy Table? Neither let them flatter themselves with the missemployment and misseapplied distinction of Religious and Civill reverence: When Religion doth oblige us to reverence God, with our whole man, body and soule, then civility doth oblige us to respect man: neither doth religion bar but regulate actions and matters of civility. Therefore, by how much more God is greater then man, and the Sovereigne more to be honoured then his Deputy: we are to be more reverent in the Church, then in the Kings Chamber of presence, and at the Communion Table, then at the chaire of State. If we are to reverence the King not with the body alone but also with the heart, so are we to reverence God, not

only with the heart: But also with the body: And  
to God in the King, and the King for God, with  
the whom man. So that this very gesture of bowing  
at the Communion Table rightly performed is  
not at all any Superstition but rather a Christian  
duty.

They who unjustly charge us with Superstition,  
are themselves most Superstitious.

WE have made search in the  
texts of Jacob Leeb, and the  
handmaydes, narrowly: but  
but have not found yet any of  
Lebens Idols: That is we have  
considered, the Cathedrall and  
and parochian Churches, and  
taken notice of every corner, and of every par-  
ticular thing and gesture done and used in the same.  
But God be thanked we have not in any of them  
found any Superstition. And therefore we con-  
fidently returne *a non est inventus*. i. There is  
no Superstition found in all our Churches.

Come we now then, into the Tent of Rachel. I  
mean the society of those, who challenge us of Su-  
perstition.



*perfection*. I hope, it wil not offend the, that we give  
 them the name of *Rachell*. For, as she was the fayrest  
 of al the wives of *Jacob*: so these men conceive them  
 selves to be, the purest and sincerest, & so, the fay-  
 rest worshippers of all the rest. But we are sooner  
 come into her error, but that we find her verbally  
 very respective of her Father. Yet really and in-  
 deed, very undutifull and hypocriticall. *Let it*  
*not displese my Lord, that I can not rise.* For the  
*custome of women to asseure.* *Let it not displese,* is  
 very smooth language. The terme, *Lord*, as in-  
 deed it was a word of reverence in the mouth of  
*Sarah* to her husband: so, it seemeth a little of re-  
 spect from the tongue of *Rachell* to her Father.  
 But the play he tricke is, that it is not the displea-  
 sure of her Father, but the retaining of her Idolls  
 and persevering in her *Superstition*, that she regar-  
 deth. Nor is she ashamed to tell her Father, *I can*  
*not rise.* And that she might be suspected to speak  
 falsely (as she did) shee hath like a cunning dissem-  
 bler, quickly found a faire Cloake, to palliate her  
 iniquity, and to make her tye to seeme a truth. The  
*custome of women to asseure* *falling upon com-*  
*mon to mulierum ut bone stant ratione de specie delu-*  
*ditur.* The Father is deluded with a trick of a wo-  
 mans wit, and beguiled with a faire pretence and  
 semblance. Hath not very willing to fasten these  
 conditions and tricks of *Rachell*, too hard upon  
 my brethren. Yet what, is true is true: And God  
 give us all grace, neither uncharitably to miscon-  
 strue, nor perversly or unadvisedly to give cause,



to be suspected, of either frowardnesse hypocrisie  
or any other impiety.

But as for those of our brethren, which sepe-  
rate from us in their practice and fashion of worshipping  
God; they will many (if not the most) of them,  
give (when they list) unto our Fathers and Gover-  
nors calme and submissive language; at least to  
their faces. But withall they cannot rise, they cannot  
stand, they cannot bow; they cannot come up. They  
cannot stand nor rise to make confession of their  
Faith: nor to praise God in the congregation with  
hymnes and doxologies: They cannot bow at the  
name of *Jesus*: They cannot draw neere and come  
up to the Communion table: But why can they  
not? (They have the ability of their limmes (God  
be thanked) but more truly then *Rachel* may these  
men say *the custome of women is upon them*. Long  
since, the woman beganne, and ever since, both  
men and women have gotten a custome, to affect  
and pretend more wilddome, and knowledge then  
ever God laid out for them, forgetting the rule  
of the Apostle *that no man thinke of himselfe more  
highly then he ought to thinke: but to thinke soberly*  
*as God hath dealt to every man the measure of faith and  
not to be wise in their owne conceits*. But when a-  
gainst plaine evidence of Scripture and grounds of  
common reason, men persist and be overcarried  
against authority, what is this but frowardnesse  
and wilfulnesse, a very *Custome of women*? the po-  
verty of whose judgement, in the weakenesse of  
their sexe, is captivated to the unrulinesse of their  
affecti-

Rom. 12:3. v. 16.

affections, *ut non persuadeas eisdem persuaseris.* i.  
 They will do what they list in despite of reason.  
 And then, what is this but flat Idolatry, when  
 their owne conceits are so preferred and magni-  
 fied, and God in his ordinances sleighted. *how will*  
*oll.* But our brethren will plead that it is not conceit  
 or fancy, but Conscience that withdrawes them  
 from conforming with us, in the formes and ge-  
 stures used by us, in Gods worship. And then I  
 must tell them, that when the things in use are,  
 both by authority required, and by primitive and  
 purer antiquity practised; and in their nature sut-  
 able to the actions which they accompany; and no-  
 where forbidden by the word of God: Their stan-  
 ding out in these things cannot be true Conscience  
 which is ever guided by the will of God. But fancy  
 and selfe-conceit doth overbeate men, and take  
 up that roome and power in their hearts, and that  
 authority over their affections and practises which  
 belong properly to almighty God. And so Conceit  
 and Fancy is obeyed and followed, and become  
 an Idoll, shutting out the Sovereignty of God,  
 and placing it selfe, or rather placed by men, as  
 a God in their hearts. *For his servants ye are to whom*  
*ye obey.* And whatsoever we submit our selves unto  
 contrary to the word and ordinance of God, that  
 is by us made our God and Idoll, and we therein  
 are become plaine Idolaters, *worshipping the Cre-*  
*ature above the Creator.* And the time will come,  
 when they shall plainly understand, that their stif-  
 nesse of body and mind will be found out to be  
 meere

meere Idolatry: When our humble and reverend bowings shall be approved for gestures of Christian Devotion.

And yet further, seeing that *Superstition*, as we shewed before, Consisteth not only in Overvaluing and too much doating upon the Creature, but also in starting at the lawfull use of the creature: so as, a man thinketh himselfe, *ipso facto*, defiled in his soule by touching, tasting or handling of any thing which is touched, tasted or handled, without any breach of any law of God, or lawfull constitution of man. As for example: if a man should now abstaine from eating Swines flesh, in a conceit that it doth now defile or make a man a sinner. This were plaine Superstition. So if in time of Lent, or on any of the dayes upon the which we are commanded by Law to abstaine from eating flesh, a man should imagine now, that it is a sinne to eat flesh, not so much in regard of the wholesome Lawes of the State and Church, which do indeede binde the conscience. 1 Pet. 2. 13. as in a conceit, that flesh as it is flesh, eaten on such a day, hath a speciall power to defile or make a man a sinner: this also were meere Superstition. For in both these cases, a man conceiveth himselfe defiled, and made a sinner, by that use of the Creature which God simply forbiddeth not. And as, thus the rule holdeth in the use of the Creatures of God, so doth it also in the actions of men which are in themselves indifferent. i. neither good nor bad: but as they be applyed. As for example, *to kneele to bow, to stand*

*stand, to go from one place to another* are things in themselves indifferent. No where forbidden by any Law of God or man. And therefore for a man to thinke that he doth sinne in the performance of any of these; or to abstaine from them for feare of sinning thereby, is plaine Superstition. For it imputeth sinne unto that which hath none in it.

If my brethren yet allege, that they do not abstaine from these actions or gestures, merely as they are actions or gestures: but as they are applied in the worship of God. Then I desire to know of them, whether *kneeling, bowing, standing or going* do of things indifferent in themselves then become a sinne, when I *kneele to God, stand up to God, or go to God*? And I dare boldly inough affirme it, neither need it any prooffe, that there is not in our worship of God, any other *kneeling, bowing, standing or going* required or used but unto God. Let men insist where they will, and they shall soone see (if they be not wilfully blinde) the case most manifest: and that not wee, observing these things, but our brethren in their either timorous staring at them, or in their wilfull opposing of them, are the superstitious people: as more fully appeareth by what we have said of this kind of superstition, before cap. 7. It is true indeed, that our brethren seem desirous to shun Popish superstition: But then not discerning between Popish superstition and true outward devotion, they fall upon an other worse superstition. For true Re-



ligion and devotion is a vertue placed betweene two extreames: whereof, the one is *secundum excessum* i. in the excēse or too much according to the words of *Aquinas*; And such is much of the superstition of Popery; ascribing too much to the creature. The other extreame *secundum defectum* i. in the defect; or too little. And with this is the Anabaptist and Brownist and the rest of the sectaries; that go in that racke; much infected; not permitting garments or tholymbes of our bodies or the like, to be any use in the worship of God And therefore these may be compared to those in the Prophet *Amos*, whose case is; as if a man did fly from a Lyon and a beare met him: or went into the house and leaned on the wall; and a serpent bit him: according whereto is the observation of St. Gregory. *Quidam dum fugiunt latrones aut feras, in avia incidunt aut barathra. Sic quidam superstitionem ita fugiunt, ut incidant in impietatem.* A Some do so run away from theeves or wild beasts, as that they fall upon Gulfs and unpassable places: And so, some do so avoyd or shun Superstition as that they become impious or irreligious. If this language seeme too harsh to any of my brethren, I request them to consider; that these actions and gestures of ours in Gods worship, being in themselves indifferent; and whichall applyed, not unto any Idol, or unlawfull act, but unto God; and that also according to ancient Christian practice, and constitutions ecclesiasticall not onely of foraigne counsels; but of our owne state and hiera-



hierachy, under so Christian a Prince: they that  
refuse herein to be conformed, specially in those  
things which he expressly inioyned, are therein  
not onely Superstitious, but also guilty of one of  
the greatest finnes, worse than witchcraft, disobe-  
dience, which is also iniquity and **IDOLA-  
TRIE.**

Thus have we cleared our holy house of God, his  
servants and service (as wee doe performe it)  
from all *Idolatrie* and *Superstition*. We have also  
made it manifest, that our *Idolatrie* themselves  
are (while they are not aware) a Superstitious  
people. And therefore I say. Brother, pull the  
beame of *Superstition* out of thine owne eye: and  
then I trust in God, thou shalt clearly see that  
there are no such motes in our eyes, as thou  
diddest imagine. Remember that the members  
of thy body do, in their kinde, owe service and  
worship unto God: as well as the abilities and  
faculties of the soule. Robbe not God  
then of his due: least under a pretence  
of *abhorring Idols*, thou commit-  
test *Sacrilege*.



**FINIS.**

hierarchy under to British a Prince: they that  
refuse herein to be conformed, specially in those  
things which are of religion and discipline  
the great sinners will be made manifest  
there, which is also widely and I do A-

THIS  
I thus have we cleared our holy book of God's

*Imprimatur tractatus hic cui Titulus est*  
**(Gods holy House and Service) modò in-**  
*tra decem menses proxime sequentes, typis man-*  
**detur.**

Falkland's Hall  
Edinburgh, 1694.



Sa. Baker.





Diverse quotations in the Margine, something out of their due places, and imperfect pointings in the pages, the Reader is requested to pardon. But such errors as pervert the sence of the Author, are to be mended thus.

Page 3. line. 22. and 23. for immediatly, *reade* mediately. p. 4. l. 2. for im-  
mediately, *r.* mediately. p. 5. b. 24. for to be, *r.* where was. p. 7. l. 14. blot out  
it. p. 8. l. 8. and 13. for Chnrch, *r.* Christian. p. 12. l. 30. for, it is, *r.* is it. p. 21.  
l. 3. for custe, *r.* iuste, and l. 4. for esse, *r.* est. p. 32. l. 16. for because Church,  
*r.* because the Church, and l. 18. for *וְיָדָהּ*, *r.* *וְיָדָהּ*. p. 37. l. 21. for were, *r.*  
where, p. 38. l. 28. blot out, and, p. 39. in marg. for dives, *r.* divis. p. 41. l. 18.  
for Church, *r.* Christian. p. 43. l. 25. blot out not. p. 46. l. 22. for to use, *r.* to use  
it. p. 48. l. 2. for rightly, *r.* richly. & l. 16. for which you, *r.* with you. & l. 24.  
for of things, *r.* of the things. p. 50. l. 20. for and other, *r.* and another. p. 52.  
l. 10. for thyrtie, *r.* thriftie. and l. 22. for set, *r.* get. p. 55. l. 18. for the is, *r.*  
there is. p. 56. l. 7, 8. for charged, *r.* cheared. and l. 9. for that man, *r.* that that  
man. p. 61. l. 31. for maketh to, *r.* maketh them to. p. 63. l. 3. for heard, *r.*  
hard. and l. 11. for vincibatur, *r.* vincebatur. p. 66. l. 2. for spirituale qua, *r.*  
spiritualem quam. p. 72. l. 11. for *αὐτονομία*, *r.* *αὐτονομία*. p. 74. l. 29. for Da-  
mascus, *r.* Damasus. p. 77. l. 31. blot out, in. p. 80. l. 15. for magnified, *r.* ima-  
gined. and l. 18. for for as, *r.* as for. and l. 20. for forward, *r.* froward. p. 86. l.  
21. for oppositive, *r.* positive. p. 93. l. 13. for little, *r.* title. p. 98. l. 14. for be  
any, *r.* be of any.



# GODS HOLY HOUSE AND SERVICE,

*By Nathaniel  
St. Andrews  
Mr. Popham  
Mr. Brynne  
Mr. Mede  
Mr. Gunter*

According to the primitive  
and most Christian forme thereof,  
described by *Foulke Rebarts*, Batchelor  
of Divinity, and Prebendary of  
NORWICH.

*Psal. 134.*

*I have loved the habitation of thine house, and the place  
where thine honour dwelleth.*



LONDON,

Printed by *The Court*, and are to be sold at the *Grey-bowd*  
in *Saint Pauls Church yard.* 1639.

## Gods holy House

not regenerate and holy and will so worship *in spirit and truth* i. in true holiness. For, God requir-  
 eth *such to worship him*. 2. *God must be worshiped in Spirit*. i. with a willing ready and chearefull mind  
*Deborah in her song Iudic. 5. 2. doth prayse God for*  
*the people that became so willing.* And 1 Pet. 5. 2.  
 Gods flock must be fed, not by *constraint but wil-*  
*lingly* and so, Gods worship must be performed  
 in Spirit, that is, *willingly*. 3. *God must be wor-*  
*shiped in spirit*. i. Not faintly and droopingly:  
 but courageously and zealously in the *feruency of*  
*the spirit* as Rom. 10, 11. 5. *God must be worship-*  
*ped in spirit and in truth*. i. with understand-  
 ing and knowledge, rightly informed. Lastly:  
*God must be worshiped in spirit and truth*. i. Guided  
 by the holy spirit of God: as all the *sonnes of God*  
*are led by the spirit*. Rom. 8. 14. which *leadeth un-*  
*to all truth*. Joh. 16. 13. And this is home to the  
 text *in spirit and truth*; when in Gods worship we  
 so make use of either body or soule as by Gods  
 word and spirit, wee are thereto directed. Cor-  
 porall actes may be done in the Spirit as our Savi-  
 ours going up to the mount. *Mat. 4.* was a Cor-  
 porall act, and yet it was done in the Spirit: For,  
*he was led by the spirit* v. 1. And to this effect are  
 the words of the Schoole-man cleare and full, in  
 the place before alledged, *Adoratio Corporalis*  
*in Spiritu fit, in quantum ex spirituali deuotione pro-*  
*cedit, & ad eam ordinatur*. i. Bodily worship is  
 done in the spirit, in as much as it proceedeth from  
 spirituall deuotion, and is made to serve thereun-

2.2.7 84. ar. i



to. When our brethren Pray or Preach, do they not use a *bodily member*, *viz.* the tounge, to expresse themselves withall? The using of the tounge is a *bodily exercise*, as well as the bowing of the knee. And yet, I hope, they thinke that they do both Preach and Pray in the spirit. Are not eating and drinking *bodily actions*? And yet I trust wee do eate and drinke in the spirit: when wee do it in the feare of God, and (as St. Paul adviſeth) to *Gods glory*. Wee read in Rev. 4. v. 10. of four and twenty Elders, who *fell downe on their faces & worshipped him, who liveth for ever*. Shall wee say that they worshipped not in *spirit and truth*, because they used a gesture of humilitie and reverence in falling downe *upon their faces*? It is lamentable to behold men pretending sincerity and love of trueth, thus perversly wringing Gods holy word and willfully shutting their eyes, against so cleare light of so manifest a truth.

When the knee is bent, the body bowed or the hand lifted up devoutly unto God: these are indeede *bodily exercises* or actes done by the members of the body, as outward expressions of inward devotion: but no acts of Superstition.

## CHAP. X.

*The severall gestures used by Gods servants in  
his worship are all free from Superstition.*

**W**EE have hitherto made search, in  
and about the house of God, for  
place of Christian assembly, wee  
have carefully pryed into every  
nooke and corner thereof, and ob-  
served the Servants of God, performing worship  
unto God, so as their inward devotions are de-  
clared and expressed by their outward gestures and  
demeanures; God being so worshipped by their  
whole man, body and Soule. But in all this wee  
have found *no Superstition*. But *all things decently and in good order*.  
Come we now and examin those outward demean-  
ures, gestures and expressions, severally and per-  
ticularly: And all that wee do in our Churches in  
their distinct formes and postures: least yet, un-  
der any of them, some peece of superstition be par-  
adventure concealed, and here I must confesse,  
some evill *Surmisers* have unjustly caused much sus-  
pition: For, our justification therefore and the  
manifesting of truth to Gods glory, *Come and see  
all that is done in our Churches.*

Wee

Wee confesse our finnes unto God. Wee begge pardon at the hands of God. Wee give God thanks for what wee have received. Wee crave from God what wee stand in need of. Wee remember the afflictions of all distressed people, with our prayers for them all, and our almes to the poorer sort. Wee reade, and heare read, the holy Bible and godly expositions, homilies and sermons, whereby the ignorant are instructed, the unruly admonished, the backward exhorted, the hard-hearted terrefied, the feeble encouraged the afflicted conscience comforted. We administer the Sacraments of Baptisme and the Lords supper. Is any of these any superstitious act? Our scrupulous brethren allow all this. But then thus they take exception.

In your very entrance into the Church, you put off your hats and kneele downe and pray: as if either God were not in other places: or, that wee might not pray, but in the Church.

If we taught men, that they ought not to pray anywhere else, but in a Church, or place consecrated: or that we did not use to pray in any other place: then, there were some cause to object thus against us. But we are in our Churches, from time to time called upon, to pray continually, and in all things to give thanks. Is it not thus extant in our booke of common prayer? *It is very meete right and our bounden duty, that we should at all times and in all places give thanks to thee O holy father, Lord of heaven and earth.* Is there not in that booke speciall service to be used in privat houses, at the bed side of

sick people? Is not the booke it selfe free and vendible, by every Stationer, not only for the publick worship in Churches: but also for the use of every private man in his own house? Be there not also plenty of other bookes in print, of formes of prayers to be made unto God, upon severall occasions at any time, in any place, by any man, whose soule is possessed with so good devotion? And therefore it is plaine, that our devotion and discipline doth not therefore encline us to pray, when we come within a Church, as if we held that the only place, where a man may pray: but for that the Church is an house of prayer (as we have already shewed) this very place putterh a man in mind, and calleth upon him, there specially, to pray: in somuch that it is a place purposely set apart, for that very end and purpose: that what soever a man doth elsewhere, yet here he should pray because this is the house of prayer. We uncover our heads in the Church: as in the presence Chamber on earth, of the King of heaven and earth. And when we pray, we kneele, because kneeling is the gesture of humility, becomming a man who preferreth his petition, to the God of heaven.

In the fourth Century, a time abounding with prodigious hærefies, arose one *Eustachius*, who, among others of his prophane opinions, wherewith many became infected, maintained: that Churches and meetings therein are to be despised. *Damasus* and Saint *Augustin* mention this to have been the hærefie of the Messalini otherwise called *Euchites* and

*Council. Gangr.*

and *Emilias*, who also had so meane an opinion of Baptisme and the Lords supper, as that they held them altogether uneffectuall and unprofitable: as *Theodoret* reporteth. *Turrecremata* telleth us, that the fraticellian hæretiques a most impure sect, maintained among other things, *Ecclesiam non plus valere ad orandum: quam porcorum stabulum .i.* That the Church avayleth a man for prayer, no more then a swine-sty. O my brethren, conforme not yourselves to the abominable fancies of these filthie dreamers, odious to God, and in the judgment of the Church damned hæretiques.

*Dan. de hæres. 8*  
*Aug. Serm. contra*  
*Arrianos.*  
*l. 4. c. II. de*  
*ecclis. c. 37.*

To pray, is no superstitious act. To pray kneeling is no superstition. To pray in a Church, as we shewed cap. 4. is no superstition. To use reverend gestures and behaviour of humility, in the presence of God, is no superstition. To repute the Church to be Gods house is no superstition. Therefore, for a man entering into a Church to put off his hat, and being come in, to kneele downe and to pray to God: are no superstition but pious acts of christian devotion.

You have so many severall gestures and postures; sometimes sitting; sometimes kneeling; sometimes standing; sometimes bowing. Why may not men use what gestures they please: so that the heart be right?

I have already shewed that a reverend heart can not but produce reverend demeanure in Gods worship. And yet further to answer this cavill, I say. It is not inough, that our gestures be reverend and

*Ans.*



sober, in the generally, except also they be sureable and fit to expresse the present act, whereto they are applied. And first, for sitting. If humane frailty specially in aged people, could endure it) sitting would not at all be used in the house of God; specially during the holy businesse of Gods service. But in consideration of the infirmity of flesh and blood, Rest is sometimes requisite: least too much weakenesse either diminish or disturb devotion. Therefore, the indulgence of the Church permitteth us, to sit whilest the minister is reading or expounding any part of the word of God for our instruction: and while doctrines are taught and applied for our further edification. But when we come to utter an hymne or petition, then the minister, who before spake unto the people, doth now joyn with the people: and both minister and people, with one heart and voice, joyn in a language to almighty God. And therefore, compose themselves to a gesture of solemne adoration and worship: which I never knew sitting to be: neither do I thinke that any president can be found in all the whole Bible, of any, either Congregations assembled or persons in privat, sitting at their solemne worship of almighty God. We find in the revelation God described upon his throne: and foure and twenty Elders, wearing crownes, sitting upon so many seates, round about the throne. And anon, those Elders betake themselves to *worship him that sitteth on the throne*. But now they keepe themselves

themselves no longer on their seates: when they are to performe the act of solemne worship. But they fall downe before him that sate on the throne, and cast their crownes before the throne saying, Thou art worthy O Lord to receive glory etc: So also cap. 11. ver. 16. there are 24 Elders, who sit before God, on their seates. But when they worship they fall downe on their faces. We read also of some that worshipped God standing. So did the publican <sup>whereas he was</sup> standing a far off, he said: God be mercifull to me a sinner. And a great company whom no man could number, did stand before the throne, <sup>Luc. 18. 13.</sup> in the sight of the Lambe and cryed with a loud voice saying: <sup>Apo. 7. 8.</sup> Salvation from our God which sitteth on the throne. And therefore we give glory to the father some and holy Ghost: or recite some hymne, appointed by the Church to be pronounced by the Minister and people joyntly, to glorifie and praise God withall standing; both in imitation of these examples, and also accompting it the more reverend gesture then sitting (which we never finde used in the solemne and publique worship by Gods people. And in all this no man can point out any Superstition. ¶

Againe, we use the gesture of standing, when wee publickly rehearse the articles of our faith, or attend unto those choise portions of the Gospell, appointed for their speciall times and occasions. And both these are the same: For, the Creede is the breviat of the Gospell, and the Gospell is in the Creede or the articles of our Faith at

large. At the rehearsing of the one, and at the reading of the other, we stand up. The reason is, to signifie and expresse hereby our resolution and readynesse to stand, and persevere to the end, in this Faith, which we do professe. And this expression is according to scripture: which by the metaphor of *standing* setteth out Christian fortitude and perseverance as Rom. 5. 2. *we are by faith admitted to this grace wherein we stand.* And cap. 11. 20. *Thou standest by faith.* So 1 Cor. 16. 13. *Stand in the faith.* And 1 Pet. 5. 12. *This is the grace wherein yee stand.* So then, we by this gesture of *standing* at the Creede or Gospell, professe our constancy or perseverance.

Ob.

But when the scripture speaketh of standing in grace or in the faith, it doth not intend a bodily but a *spirituall standing.*

Ans.

It is very true. And when wee by our bodily standing do professe our spirituall standing, we do herein no whit swarve from the meaning of the Scripture: But what the Scripture expresseth in word, we declare by a gesture, of the same signification. And so, in this is no superstition.

One would think that no body should be so absurd, as to dislike the gesture of kneeling in prayer. But because I have seene with mine eyes, and that not seldome, whole troops of men and women, and those not of the meanest, in the time and place of divine Service, while prayers and supplications were made unto God, sit all the while. I think not altogether needlesse, to free the gesture  
of

of kneeling in Gods worship, from all suspicion of superstition. And that by precept, practise and reason, For precept take the words of the Psalmist *O come, let us worship and fall downe, and kneele, before the Lord our maker.* For practice we will looke upon the fairest president. Our blessed Lord and Saviour *Jesus Christ kneeled downe and prayed.* If Ps. 95. 6.  
 men will be ruled by reason, they will not, when they are to petition the King, of Kings omit such a gesture of humility, as kneeling is, being the most suitable for a man at his prayers, and for this cause we kneele at the holy Communion receiving; whereat, we both lift up thankfull hearts unto God, for the death and resurrection of *Jesus Christ*: as also beg of God, that by the merits thereof, *our bodies and Soules may be preserved to everlasting life?* It is not denyed, but that a man may pray sitting, walking, standing or layd along: For we ought to pray *alwayes.* But when a man betaketh himselfe to a set exercise of prayer, and that specially, in the publique Congregation, kneeling is the fittest, and no Superstitious gesture.

But, though divers things in use with you in your worship, might in themselves be something indifferent and tollerable, yet there are some gestures used in your Churches, very offensive to weake Consciences and therefore ought to be forborne. Ob.

How weake the consciences of these men be, I must leave it to God to judge of. But I must needs

needes thinke that their fancies are ſtrong: whileſt they will not beleewe; but that they have better knowledge then their teachers, and more wiſdome then their Governours. For, they will preſcribe, what the miniſter muſt teach, and how, both Church and Common-wealth muſt be ordered. And wherein their Miniſters teach, or their Governours Command, otherwiſe then they like of, they will ſlight the one, and diſobey the other. But, to come to the point. What is that, which is ſo offenſive above the reſt. Let it come forth: and ſhewe its Superſtitious face: that when wee ſee it to be ſuch wee may abhor it thereafter. It is, as I am told (for elſe I ſhould never have magnified it) The bowing which wee uſe at the name of Jeſus and at the Communion Table.

Phil. 2. 10.

For, as the name of Jeſus, the plaine text telleth me: *that every knee ſhall bow thereat.* But forward people thinke to evade the authority of this text, by ſaying, that the word *Name* doth in ſcripture ſometimes ſignifie power. And this wee deny not: and wee acknowledge further, that it alſo ſignifieth divers other things, as, fame or renoune 2 Cro. 26. 8. *His name went forth to the entrance of Egypt.* So it ſignifieth alſo Poſterity Deut. 25 7. *My husbands brother refuseth to raiſe up a name unto his brother.* It is taken for memory or remembrance. Ef. 56. 5. *God will give the eunuches in his houſe a name.* But now what of all this? will they ſay that the reverence mentioned in the text  
Philip.



Philip. 2. is to be given peradventure to the power, renown or memory of the sonne of God: and not to be done, when wee heare him named by the name J E S U S ? But then, here would I know of them, which of these, *powers renoune or memory*, shall I conceiue to be meant in this text by the word *Name* ? If they say, his power, then I aske why not his renoune ? If they say his renoune, then why, not his memoriall ? For, the word *Name* doth in Scripture, by a troope, signifie every one of these. And when we leaue the proper sence of any word in Scripture, wee must shew some necessity why we do so, and make it plaine, that it must be taken in that significative sence, which we give therof. It is not inough to say, such a word is in some places taken in a figurative sence and therefore I will so understand it here, and where I list besides. St *Austine*, dealing with such loose expounders of Scripture, saith *Nihil facilius est quam dicere Tropus est : figura est, modus quidam dicendi est, Hebraismus est .i.* It is an easie matter to say, it is a Trope: It is a figure: It is a certaine forme of speech: It is an Hebraisme. And therefore he giveth this rule. *Oratio figurata est ; quae proprie intellecta, nec ad fidem nec ad dilectionem nec ad ullam edificationem accommodari potest. .i.* Then is the speech figurative, when it cannot be made to serve, for either faith or charity or any edification, in the proper sence of the words. *Illyricus*, that one of the centuristes, well knowne to be no freind to Superstition doth among the rest of his rules,

De doct. Chr. l. 3  
c. 10.

De rat. Cogn.  
Sacr. lit.

for the right understanding of scripture, give this for one. *Verba sacrarū literarū proprie accipienda sunt, nisi loci sensus in aliquē fidei articulū propalā incurrat.* .i. The words of holy Scripture are to be understood in their proper sence: except that so, the meaning of the words do directly fall foul upon some articles of faith. And in an other place he thus adviseth. *Ne querat aliquis umbras aut sectetur somnia allegiarum, nisi manifesta sit allegoria; Et literalis sēsus sit alioquin inutilis aut absurdus.* .i. let not a man hunt after shadows or dreame of allegories, except there be a manifest allegory: And that without an allegory, the literall sence be unprofitable and absurd. And to this point a learned Countreyman of our own speaketh home, saying *Allegories are to be admitted, when the words sound against common reason, analogy of faith or good manners.*

Perk. in Gal. 4.  
24.

Let us consider these rules, and see, if there be any necessity that the word *Name*, in the text to the Philipians, be understood in any other then the proper sence. Is it against common reason, Faith, Charity or good manners, so to understand it? Or is it against the scope of that place, or of any other part or peece of scripture; for me to bow my knee, or to expresse reverence, by any seemly outward gesture, when I heare my blessed Lord and Saviour named, by his proper name, *J E S U S*? How then dare I suffer my fancy, here to leave the proper sence, and to devise a figure: as if I might worke the Scripture, like a nose of waxe, as I list my self? I will here adde one rule more which

we

we have from Saint Hilary. *Optimus lector est, qui dictorum intelligentiam expectat ex dictis, potius quam imponat, et retulerit potius quam attulerit: Neque cogat id videri dictis contineri, quod antelexiōnem præsumpserit intelligendum.* i. He is the best reader of Scriptures, who looks for the meaning of the words in the words, rather then putteth or imposeth a meaning upon them: who fetcheth the sense from the words, rather then bringeth it unto them. And who enforceth not that to seem to be contained in them, which he presumed to find there before he read them. l. de trin. 1.

If any man will contend that yet there is an allegory in that text, because *knees* are there ascribed to things in heaven and things in earth and things under the earth. I answer, that when knees are ascribed to things which properly have none, there, necessity enforceth us to acknowledge a figure. But the Son of, God our blessed Saviour hath a name, even the name *J E S U S*, in the proper sense. And men have knees, not figuratively, but properly. Therefore it is without any figure, to say, that men having knees naturally, shall bow those knees at the name *J E S U S*, which is not a metaphorical but the proper name of the Son of God. And so there is no necessity to seeke a figure in that text in the word *name*, or in the word *knees*, so farre as the duty concerneth man. But it is very dangerous, against the faith of a good Conscience, and against the true rules of right interpreting the Scriptures, thus to rove at figures and to imagine

allegories where we need not : and upon bare uncertain conjectures, not knowing certainly, what to stand unto.

Object.

But by this bowing at the name of *Jesus* we shall magnifie the *Son* above the *Father* and the *holy Ghost*.

Ans.

No such matter; But we shall honour the *Father* in the *Son* : For so saith the text, that is this done to the glory of *God the Father*. And seeing no man can say that *Jesus is the Lord* : but by the *holy Ghost* : Let us never feare, that, that respect which we do to our Saviour, by the instinct and direction of the *holy Ghost*, can be any diminution or disparagement to the *holy Ghost*. Will any man say, that the blessed virgin *Mary*, did disparage either the *Father* or the *holy Ghost*, when she said : *My spirit rejoiceth in God my Saviour*?

Luce. 1. 47.

Quest.

But why then is this reverence done at the name of the second person, more then at the name of the first or third?

Ans.

Because that, not the *Father* nor the *holy Ghost* but the *Son* made himsele of no reputation and tooke upon him the shape of a servant and became obedient to the death, even the death of the Crosse; therefore *God* hath exalted Him and given Him a name above every name that at the name of *Jesus* every knee should bow.

Phil. 2.

Quest.

Shall I reverence a word or bow to a found of letters?

Ans.

We bow to and worship, not the word, found or letters: but *God*, thereby expressed. The word is our Remembrancer, to put us in mind

minde of the duty which we owe to God our Savi-  
our.

Why is this special reverence done at this, more  
then at any other name of God?

Quest.

Every name of God is reverend and holy. But  
whereas a *sinfull* man shall find terror, in other  
names of God, expressing his Majesty, Power,  
Justice and the like: This is the only name of God  
(which fully *search* out unto us the mercy of God  
to eternall salvation. For, therefore is he called  
Jesus, because he shall save his people from their sinnes.  
And, there is no other name under heaven given,  
whereby we must be saved. For so much therefore,  
as in this name we find the greatest, yea un-  
speakeable Comfort: It is agreeable to good reason, that  
we be by this name stirred up and affected with un-  
speakeable joy within: and that we make expressi-  
on thereof, to the glory of God, by devout out-  
ward reverence.

Ans.

Math. 1. 21.

Luk. 9. 12.

I would, my brethren which are so scrupulous  
in this point, would, without prejudice, read the  
learned and cleare sermons, which are written on  
this argument, and specially that excellent peece  
of that most learned and judicious Bishop Andrews.  
And that, (setting aside their causeless quarrell,  
against his being Lord Bishop) they would weigh  
his reasons with an humble spirit, and an heart li-  
fted up to God, through Jesus Christ to be guided  
by that Spirit of truth, which our Saviour promi-  
sed to send, to guide us all, into all truth. Then I  
make no doubt, but they would soon see, that in

John. 16. 13.



bowing the knee to God; at the mention of the name of *Jesus*; there is no Superstition.

Ob.

But you call the Communion table an altar: and you adore it, by bowing and doing reverence thereunto.

Ans.

We are not by any Canon or rule (that I know) required, to call it an altar. And the now Lord Bishop of *Elie* (a man specially zealous to restore Gods publique worship to the primitive lustre) in the articles which he lately exhibited, in his visitation, when he was Bishop of Norwich, doth not at all call it by the name *altar*, but sometime the Communion table; and sometime in the words of the Fathers *the holy Table*. And yet, it hath anciently been called indifferently, by either name, *Altar* or *Table*: and may indifferently beare either name: as is abundantly cleared of late, by divers learned pennees; who have eased me, from any labour in this point: and are sufficient to satisfie any reasonable spirit.

Chrys. Nyssen.  
ισα. του. να.

Coale from the  
Altar. Altar.  
Christianum.  
Βυσταν. του.  
Αντι. Lincol.

Neither know I any particular or oppositive law enjoining us, to bow at the *altar* or *Communion table*. Yet the devotion of those which do practice it, being grounded upon the custome of the Catholick Church of *Christ*: is (in my poore judgment) not only justifiable but also commendable. For what is there to be said against it?

Ob.

It is superstition, in Gods worship, to bow or do reverence to any creature.

Ans.

Wee do not bow, to the table; but, at the table as a man in his own house praying, either in his closet

set by him selfe or in some roome amongst his family, kneeleth at his chaire or table is not sayd to kneele to his stoole or table. So, we, that bow at the Communion table, do our reverence there, not to the table, but to God, at the table.

And why there more then any where else?

I answer first, by such another question. Why not there as well as any where else? what is there to forbid me to do my duty reverently unto God in that place? Again I aske my brother, why was Moses commanded *Exod. 3. 5* at the fire bush *to put his shooes from his feet*, rather there, then in any other place? I hope he will answer me with Gods own reason and words *viz. because the place was holy ground*. Then I ask once more, what made that place holier then an other? will it not be confessed to be, Gods speciall presence, there specially manifested in the voice that spake, and the fire which burned not the bush? All this is cleare and undeniable. And from hence then, thus it followeth necessarily *A place, where God by speciall signes manifesteth his speciall presence, is more holy then an other place.* (though not in nature, yet in use and relation) *And there, men are to demean themselves with speciall reverence therefore.* But the Communion table is a place, where God manifesteth him selfe, specially present, in the Sacrament of the body and blood of our Lord and Saviour Jesus Christ. And therefore men ought there to demean themselves with speciall reverence, towards God, there specially present. For, when a man

Quest.

Ans.

82. 1. 1. 1.

con-

conſidereth *the love of God to Jeſus Chriſt* ſealed unto him, by the body and blood of Chriſt, whereof the Communion table doth ſpecially put him in minde, *as being a table ſpecially ſet up*, and ſet apart, for that banquet; then the heart (if it be right) is lifted up in reverend thankfullneſſe to our mercifull God: and the body boweth, to expreſſe that reverence and thankfullneſſe; which the heart conceiveth!

Ob.

If the Sacrament were alwayes on the table, then, this argument might have ſome ſhew of reaſon: but we ſee men bow, when nothing is on the table.

Ans

The Communion table, being, appropriated for the Service of the Communion retaineth ſtill its relation to that Sacrament, and ſtill calleth upon us, to remember the love of God to us, in the *body and blood of Chriſt*; and therefore, to be reverently thankful. And ſo it continueth ſtill an *holy Table*: in the regard of the holy things, which belong unto it, though they be not really preſent upon it.

Gen. 28.

If this matter of permanent relation, ſeemeth hard to any: let him conſider a paſſage in the book of Gen. where the caſe is this: God in a dream exhibiteth unto *Jacob* ſpeciall ſignes of his ſpeciall preſence, in that place where *Jacob* was then ſleeping. In the morning *Jacob* awaketh. But then, there appeareth not any of thoſe ſignes. And yet, in relation to that preſence of God, which had in the night before appeared unto him, in thoſe ſignes,

signes he saith: O how dreadfull is (not was) *this place It is (not was) the house of God.* Is the place now the house of God, and a place to affect *Jacob* with dread, though the signes be not present, upon the place? And shall not the Communion table be still the table of God, and an holy Table to affect us with reverence, though the sacrament be not alwayes actually on the table? Did not our Saviour call the Temple an *house of Prayer*, and not allow it to be at all an house of Merchandise? Neither might it serve the turne of the money changers to save them from the whip, to have said: wee will not trade in the Temple, in the time of Sacrifice or of Prayer or of Preaching; but only, when the Service is ended. For, the Temple is alwayes an *house of prayer*: whether men be there at Prayers, or not. And so the holy Table is alwaies *the Communion Table, or Table of the Lord*: whether the Sacrament be upon it or not. Doth not our Saviour also tell us, that *he which sweareth by the Temple, sweareth by him that dwelleth in the Temple?* The Temple was ordeined for the worship of God: And therefore God dwelled in the Temple in speciall manner. *Idcirco jurans per templum jurat per Deum qui colitur in Templo. 1.* For that very cause, he that sweareth by the Temple sweareth by God which is worshiped in the Temple. Will any body now be so idle as to say, that this rule doth hold, if a man sweare just then, when they are at Prayer, or at Sacrifice in the Temple, and not else: but that a man swearing by the Temple, when the

Matt. 13. 21.

19r.

Service is done, doth not ſweare by God? Is it not alſo in the ſame Chapter ſayd, by the ſame ſacred mouth that *he which ſweareth by the Altar, ſweareth by it, and by all that is upon it*? Should he not now ſhew himſelfe ſenceles, who ſhould ſay, that this rule holdeth only ſo longe as there is any Sacrifice or Oblation on the Altar and no longer? This were right to follow the prophane ſence of ſtrang people in this age, who inmitate or comply with the filthy Fratricellians, before mentioned, which allow no difference, betweene a Church and a Barne, when Service is ended: or betweene the Communion Table, and thier own common table, when the adminiſtration of the ſacrament is over. But know we, who in duty and humility ſubmit our ſelves, to be taught by God, in his holy word; that as between God and the Temple, betweene the Oblation and the Altar, in the old Teſtament: ſo now between God and the Church, between the Communion table & the *body & blood of Chriſt under the Goſpell*: the relation doth continue. So that, whenſo ever the holy table cometh into our eyes, it ought to put us in minde, of the mercy of God, in the blood and merit of *Jeſus Chriſt*. And ſhall not then this object beget thankfullneſſe and reverence in my heart? Or may not that reverence which is conceived in mine heart be expreſſed in the geſtures of my body? we do reverence at our entrance into the Kings Chamber of preſence, and al the while we are there, and ſpecially when we come neere the chaire of ſtate



state: though his Majesty be not there in person. And our brethren do not call this Superstition. But let them then tell me. Should we not much more do so, when we come into the Church, which is the presence of God; and while we are there, and specially when we approach the holy Table? But they tell us, that it is not the like reason; because the one is Civill and the other a Religious reverence. Whereas, if their reason could reach it: or if their frowardnesse would acknowledge it, the reason or argument is most strong, and drawne *à minori ad majus*, from the lesser to the greater thus: If we reverence a King, who is a mortall man, at the simboles of his Majesty: and memorials of his Sovereignty: how much more the God of heaven, in our entrance into his house and drawing neere his holy Table? Neither let them flatter themselves with the misseunderstood and misseapplied distinction of Religious and Civill reverence: When Religion doth not lesse bind us to reverence God, with our whol man, body and soule, then civility doth oblige us to respect man: neither doth religion bar but regulate actions and matters of civility. Therefore, by how much more God is greater then man, and the Sovereigne more to be honoured then his Deputy: we are to be more reverent in the Church, then in the Kings Chamber of presence, and at the Communion Table, then at the chaire of State. If we are to reverence the King not with the body alone but also with the heart, so are we to reverence God, not

only with the heart : but alſo with the body. And ſo God in the King, and the King for God, with the whol man. So that this very geſture of bowing at the Communion Table rightly performed is not at all any Superſtition but rather a Chriſtian duty.

## CHAP. XI.

*They who unjuſtly charge us with Superſtition,  
are themſelves moſt Superſtitious.*



WE have made ſearch in the tents of *Jacob Leah*, and the handmaydes, narrowly : but but have not found yet any of *Labans* Idols : That is we have conſidered, the Cathedrall and and parochian Churches, and taken notice of every corner, and of every particular thing and geſture done and uſed in the ſame. But God be thanked we have not in any of them found any Superſtition. And therefore we confidently returne *à non eſt inventus. i.* There is no *Superſtition* found in all our Churches.

Come we now then, into the Tent of *Rachell*. I mean the ſociety of thoſe, who challenge us of *Superſtition*

*perfition.* I hope, it wil not offend the, that we give them the name of *Rachell*. For, as she was the fayrest of al the wives of *Jacob*: so these men conceive themselves to be, the purest and sincerest, & so, the fayrest worshippers of all the rest. But we no sooner come into her tent, but that we find her verbally very respective of her Father: Yet really and in deed, very undutifull and hypocriticall. *Let it not displeasemy Lord, that I can not rise;* For the custome of women is upon me. *Let it not displease,* is very smooth language. The terme, *Lord*, as indeed it was a word of reverence in the mouth of *Sarah* to her husband: so, it seemeth a little of respect from the tounge of *Rachell* to her Father: But the playne truth is, that it is not the displeasure of her Father, but the retaining of her Idolls and persevering in her *Superstition*, that she regardeth. Nor is she ashamed to tell her Father, *I can not rise.* And least she might be suspected to speak falsly (as she did) shee hath like a cunning dissembler, quickly found a faire Cloake, to palliate her iniquity, and to make her lye to seeme a truth. *The Custome of women is upon her. Fallitur pater commento muliebri ac honestissima ratione ac specie deluditur.* The Father is deluded with a tricke of a *womans wit*, and beguiled with a faire pretence and semblance. I am not very willing to fasten these conditions and tricks of *Rachell*, too hard upon my brethren. Yet what, is true is true: And God give us all grace, neither uncharitably to misconster, nor perversly or unadvisedly to give cause,

Gen. 31.

to be suspected, of either frowardnesse hypocrisie or any other impiety.

But as for those of our brethren, which seperate from us in their practice and fashions of worshipping God; they will many (if not the most) of them, give (when they list) unto our Fathers and Governors calme and submissive language, at least to their faces. But withall *they cannot rise, they cannot stand, they cannot bow, they cannot come up*: They cannot stand nor rise to make confession of their Faith: nor to praise God in the congregation with hymnes and doxologies: They cannot bow at the name of *Jesus*: They cannot draw neere and come up to the Communion table: But why can they not? They have the ability of their limmes (God be thanked) but more truly then *Rachell* may these men say *the custome of women is upon them*. Long since, the woman beganne; and ever since, both men and women have gotten a custome, to affect and pretend more wisdom, and knowledge then ever God laid out for them, forgetting the rule of the Apostle *that no man thinke of himselfe more highly then he ought to thinke: but to thinke soberly as God hath dealt to every man the measure of faith and not to be wise in their owne conceits*. But when against plaine evidence of Scripture and grounds of common reason, men persist and be overcarried against authority; what is this but frowardnesse and wilfulnesse, a very *Custome of women*? the poverty of whose judgement, in the weakenesse of their sexe, is captivated to the unrulinesse of their affecti-

Rom. 12. 3. v. 16.

affections, *ut non persuadeas etiamsi persuaseris.* i. They will do what they list in despite of reason. And then, what is this but flat Idolatry, when their owne conceits are so preferred and magnified, and God in his ordinances sleighted.

But our brethren will plead that it is not conceit or fancy, but Conscience that withdrawes them from conforming with us, in the formes and gestures used by us, in Gods worship. And then I must tell them, that when the things in use are, both by authority required, and by primitive and purer antiquity practised; and in their nature suitable to the actions which they accompany: and nowhere forbidden by the word of God: Their standing out in these things cannot be true Conscience which is ever guided by the will of God. But fancy and self-conceit doth overbeare men; and take up that roome and power in their hearts, and that authority over their affections and practises which belong properly to almighty God. And so Conceit and Fancy is obeyed and followed, and become an Idoll, shutting out the Sovereignty of God, and placing it selfe, or rather placed by men, as a God in their hearts. *For his servants ye are to whom ye obey.* And whatsoever we submit our selves unto contrary to the word and ordinance of God, that is by us made our God and Idoll: and wetherin are become plaine Idolaters, *worshipping the Creature above the Creator.* And the time will come, when they shall plainly understand, that their stiffness of body and mind will be found out, to be  
meere



meere Idolatry : When our humble and reverend bowings shall be approoved for gestures of Christian Devotion.

And yet further, seeing that *Superstition*, as we shewed before, Consisteth not only in overvaluing and too much doating upon the Creature, but also in starting at the lawfull use of the creature : so as, a man thinketh himselfe, *ipso facto*, defiled in his soule by *touching, tasting or handling* of any thing which is *touched, tasted or handled*, without any breach of any law of God, or lawfull constitution of man. As for example: if a man should now abstaine from eating Swines flesh, in a conceit that it doth now defile or make a man a sinner. This were plaine Superstition. So if in time of Lent, or on any of the dayes upon the which we are commanded by Law to abstaine from eating flesh, a man should imagine now, that it is a sinne to eate flesh, not so much in regard of the wholsome Lawes of the State and Church, which do indeede binde the conscience. 1 Pet. 2. 13. as in a conceit, that flesh as it is flesh, eaten on such a day, hath a speciall power to defile or make a man a sinner : this also were meere Superstition. For in both these cases, a man conceiveth himselfe defiled, and made a sinner, by that use of the Creature which God simply forbiddeth not. And as, thus the rule holdeth in the use of the Creatures of God, so doth it also in the actions of men which are in themselves indifferent. i. neither good nor bad: but as they be applied. As for example, *to kneele to bow, to stand*

*stand, to go from one place to another* are things in themselves indifferent. No where forbidden by any Law of God or man. And therefore for a man to thinke that he doth sinne in the performance of any of these; or to abstaine from them for feare of sinning thereby, is plaine Superstition. For it imputeth sinne unto that which hath none in it.

If my brethren yet alleage, that they do not abstaine from these actions or gestures, merely as they are actions or gestures: but as they are applied in the worship of God. Then I desire to know of them, whether *kneeling, bowing, standing or going* do of things indifferent in themselves then become a sinne, when I *kneele to God, stand up to God, or go to God*? And I dare boldly inough affirme it, neither need it any prooffe, that there is not in our worship of God, any other *kneeling, bowing, standing or going* required or used but unto God. Let men insist where they will, and they shall soone see (if they be not wilfully blinde) the case most manifest: and that not wee, observing these things, but our brethren in their, either timorous starting at them, or in their wilfull opposing of them, are the superstitious people: as more fully appeareth by what we have said of this kind of superstition, before cap. 7. It is true indeed, that our brethren seem desirous to shun Popish superstition: But then not discerning between Popish superstition and true outward devotion, they fall upon an other worse superstition. For true Re-

ligion and devotion is a vertue placed betweene two extreames: whereof, the one is *secundum excessum*. in the excesse or too much according to the words of *Aquinas*; And such is much of the superstition of Popery; ascribing too much to the creature. The other extreame *secundum defectum*. i. in the defect, or too little. And with this is the Anabaptist and Brownist and the rest of the sectaries, that go in that tracke, much infected; not permitting garments or the lymbes of our bodies or the like, to be any use in the worship of God And therefore these may be compared to those in the Prophet *Amos*, whose case is, as if a man did fly from a Lyon and a beare met him: or went into the house and leaned on the wall, and a serpent bit him: according whereto is the observation of St. Gregory. *Quidam dum fugiunt latrones aut feras, in avia incidunt aut barathra. Sic quidam Superstitionem ita fugiunt, ut incidunt in impietatem.* Some do so run a way from theeves or wild beasts, as that they fall upon Gulfes and unpassable places: And so, some do so avoyd or shun Superstition as that they become impious or irreligious.

In moral.

If this language seeme too harsh to any of my brethren, I request them to consider, that these actions and gestures of ours in Gods worship, being in themselves indifferent, and withall applied, not unto any Idol, or unlawfull act, but unto God; and that also according to ancient Christian practice, and constitutions ecclesiasticall not onely off foraigne counceils, but of our owne state and hiera-

*and Service.*

**H**ierarchy, under so Christian a Prince: they that refuse herein to be conformed, specially in those things which be expressly enjoyned, are therein not onely Superstitious, but also guilty of one of the greatest finnes, *worse than witchcraft, disobedience*, which is also *iniquity* and **IDOLATRIE.**

Thus have we cleared our *holy house of God, his servants and Service* (as wee doe performe it) from all *Idolatry and Superstition*. We have also made it manifest, that our accusers themselves are (while they are not aware) a Superstitious people. And therefore I say. *Brother, pull the beame of Superstition out of thine owne eye*: and then I trust in God, *thou shalt clearly see* that there are no such motes in our eyes, as thou diddest imagine. Remember that the members of thy body do, in their kinde, owe *service and worship* unto God: as well as the abilities and faculties of the soule. Robbenot God then of his due: least under a pretence of *abhorring Idols, thou committest Sacrilege.*

**FINIS.**

Imprimatur tractatus hic cui Titulus est  
(Gods holy House and Service) modò in  
tra decem menses proximè sequentes typis man-  
detur.

Palham 1688  
ultimo 1688.

Sa. Baker.







Diverse quotations in the Marginē, something out of their due places, and imperfect pointings in the pages, the Reader is requested to pardon. But such errors as pervert the sence of the Author, are to be mended thus.

*Page 3. line 22 and 23. for immediately, reade mediately. p. 4. l. 2 for immediately, r. mediately. p. 5. b. 24. for to be, r. where was. p. 7. l. 14. blot out it. p. 8. l. 8. and 13. for Church, r. Christian. p. 12. l. 30. for, it is, r. isid. p. 21. l. 3. for custe, r. iuste, and l. 4. for esse, r. est. p. 32. l. 16. for because Church, r. because the Church, and l. 18. for  $\gamma\gamma\gamma$ , r.  $\gamma\gamma\gamma$ . p. 37. l. 21. for were, r. where. p. 38. l. 28. blot out, and, p. 39. in marg. for dives, r. divis. p. 41. l. 18. for Church, r. Christian. p. 43. l. 25. blot out not. p. 46. l. 22. for to use, r. to use it. p. 48. l. 2. for rightly, r. richly, & l. 16. for which you, r. with you. & l. 24. for of things, r. of the things. p. 50. l. 20. for and other, r. and another. p. 52. l. 10. for thyrstie, r. thirstie and l. 22. for set, r. get. p. 55. l. 18. for the is, r. there is. p. 56. l. 7, 8. for charged, r. cheared. and l. 9. for that man, r. that that man. p. 61. l. 31. for maketh to, r. maketh them to. p. 63. l. 3. for heard, r. hard. and l. 11. for vincibatur, r. vincebatur. p. 66. l. 2. for spirituale qua, r. spiritualem quam. p. 72. l. 12. for  $\omega\chi\eta\mu\acute{o}\nu\omega\varsigma$ , r.  $\omega\chi\eta\mu\acute{o}\nu\omega\varsigma$ . p. 74. l. 29. for Damasus, r. Damasus. p. 77. l. 31. blot out, in. p. 80. l. 15. for magnified, r. imagined. and l. 18. for for as, r. as for. and l. 20. for forward, r. froward. p. 86. l. 21. for oppositive, r. positive. p. 93. l. 13. for title, r. title. p. 98. l. 12. for be any, r. be of any.*

